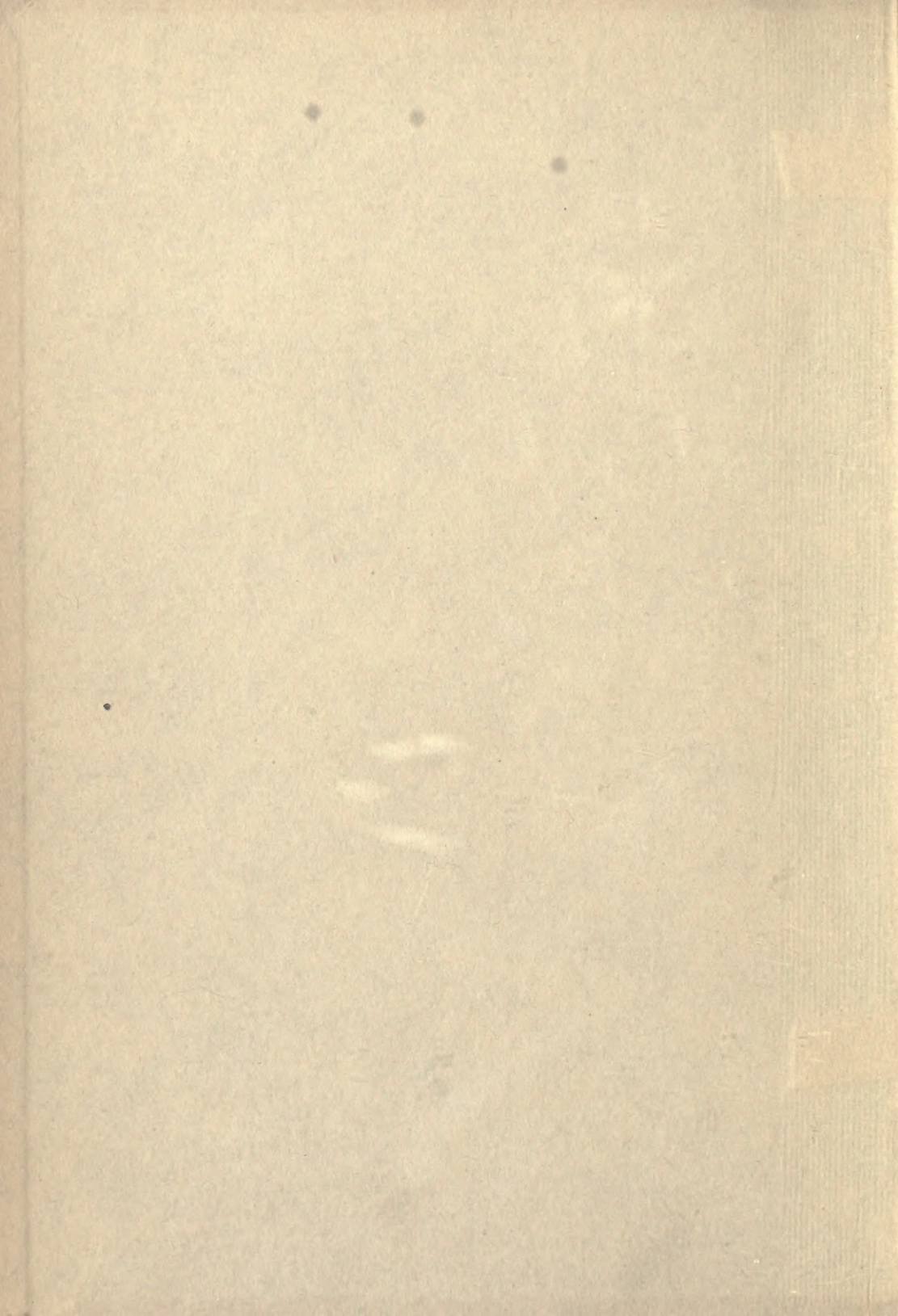


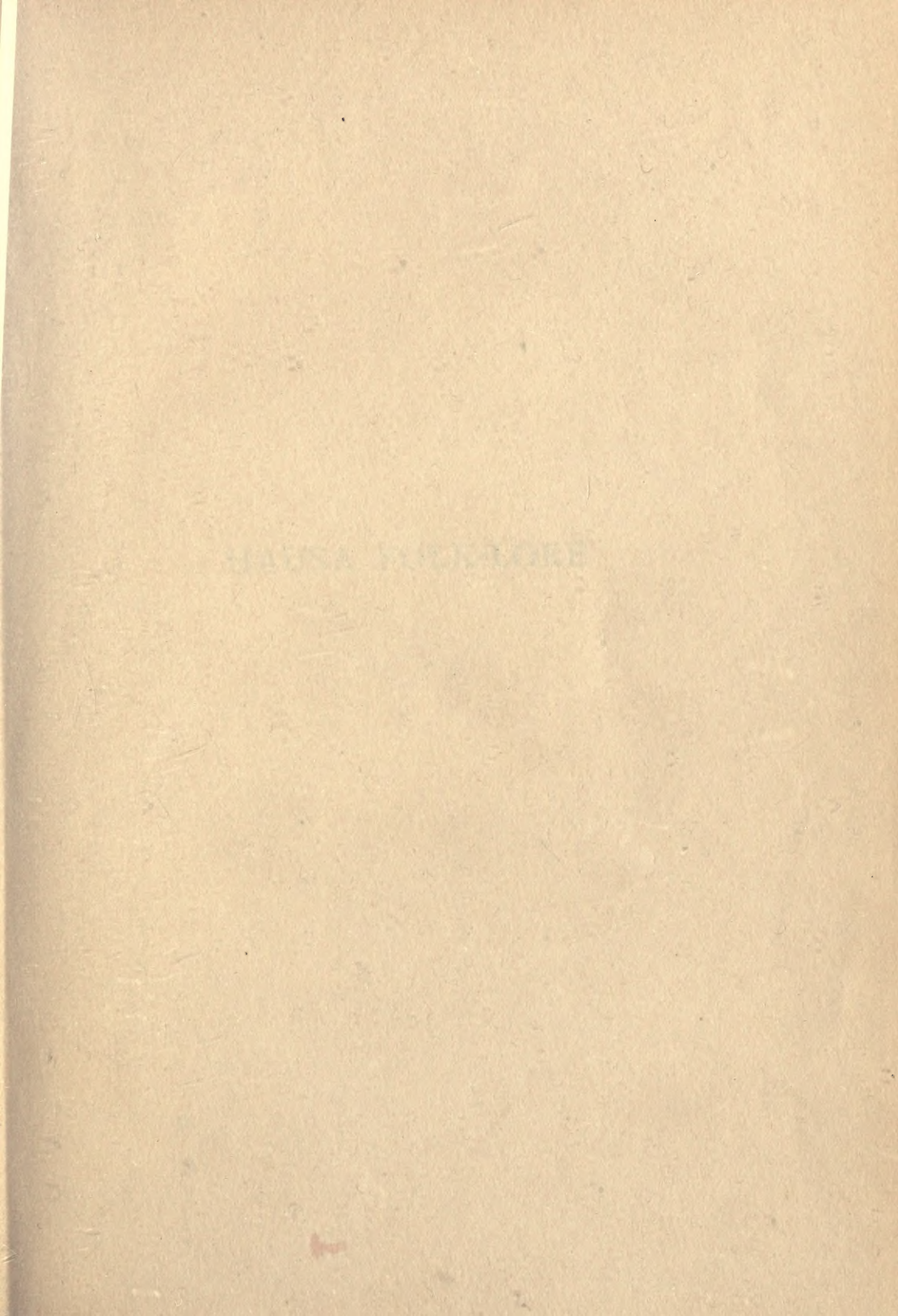
UNIVERSITY OF TORONTO



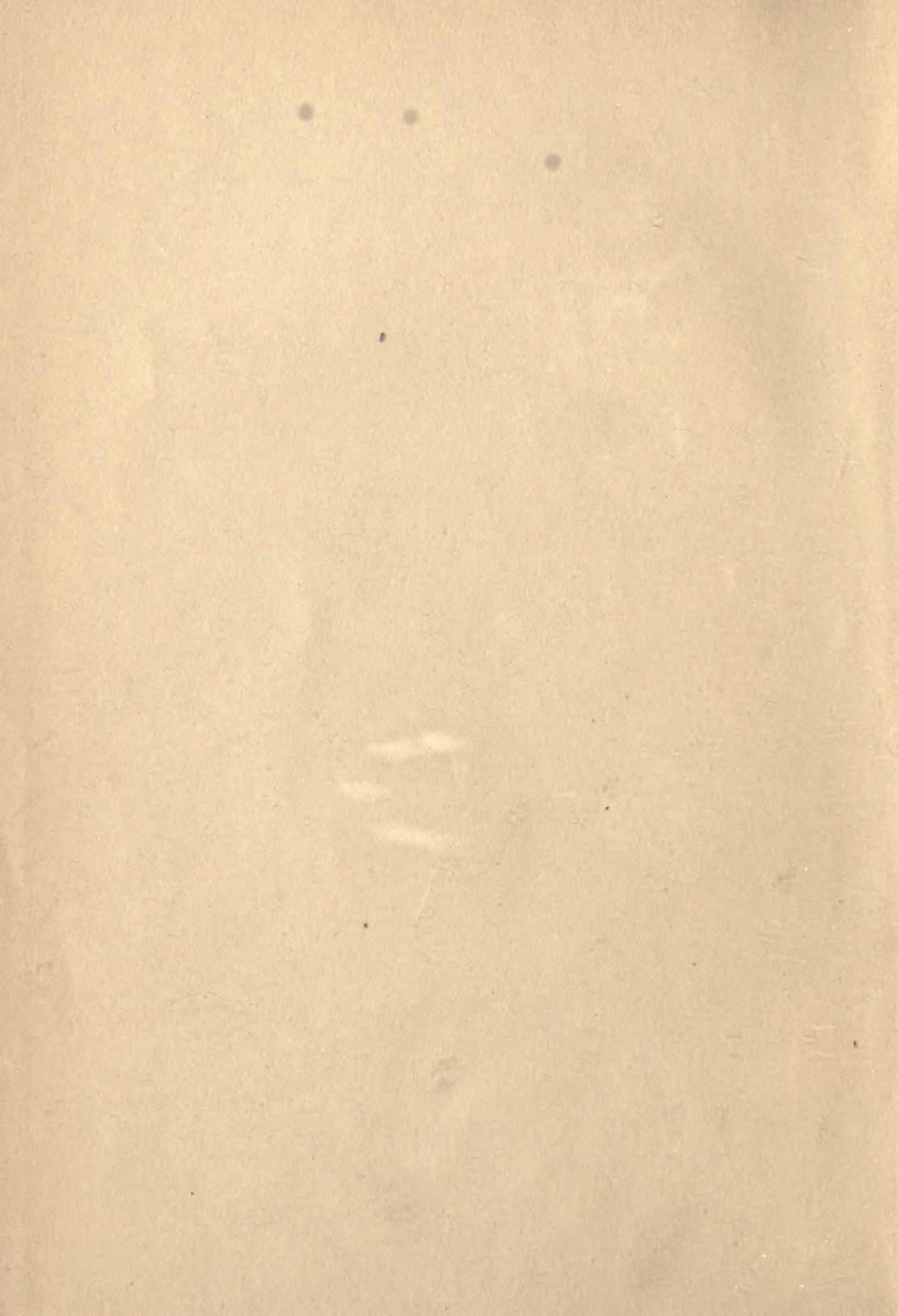
3 1761 01586376 4













# HAUSA FOLK-LORE



OXFORD UNIVERSITY PRESS  
LONDON EDINBURGH GLASGOW NEW YORK  
TORONTO MELBOURNE BOMBAY  
HUMPHREY MILFORD M.A.  
PUBLISHER TO THE UNIVERSITY



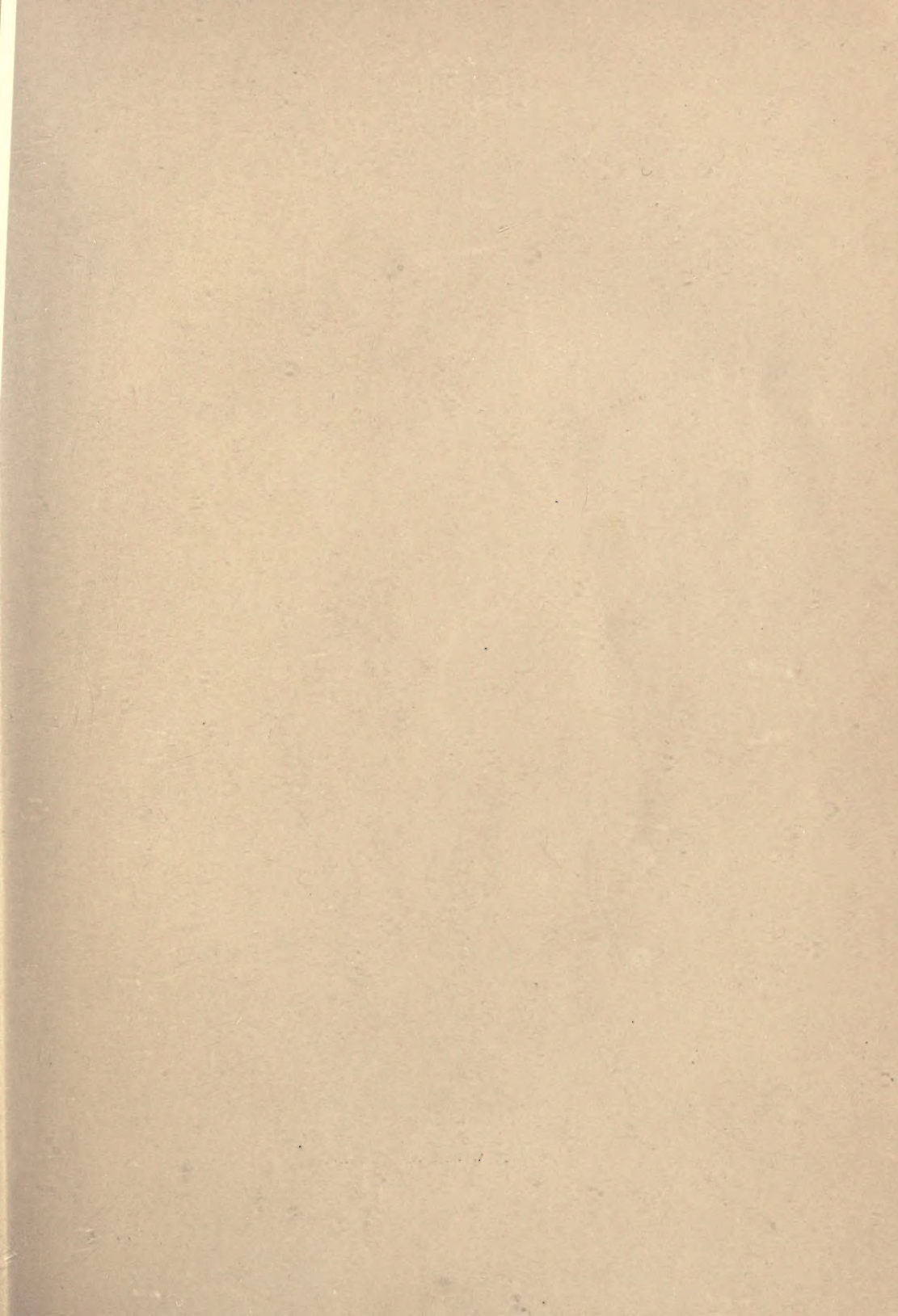
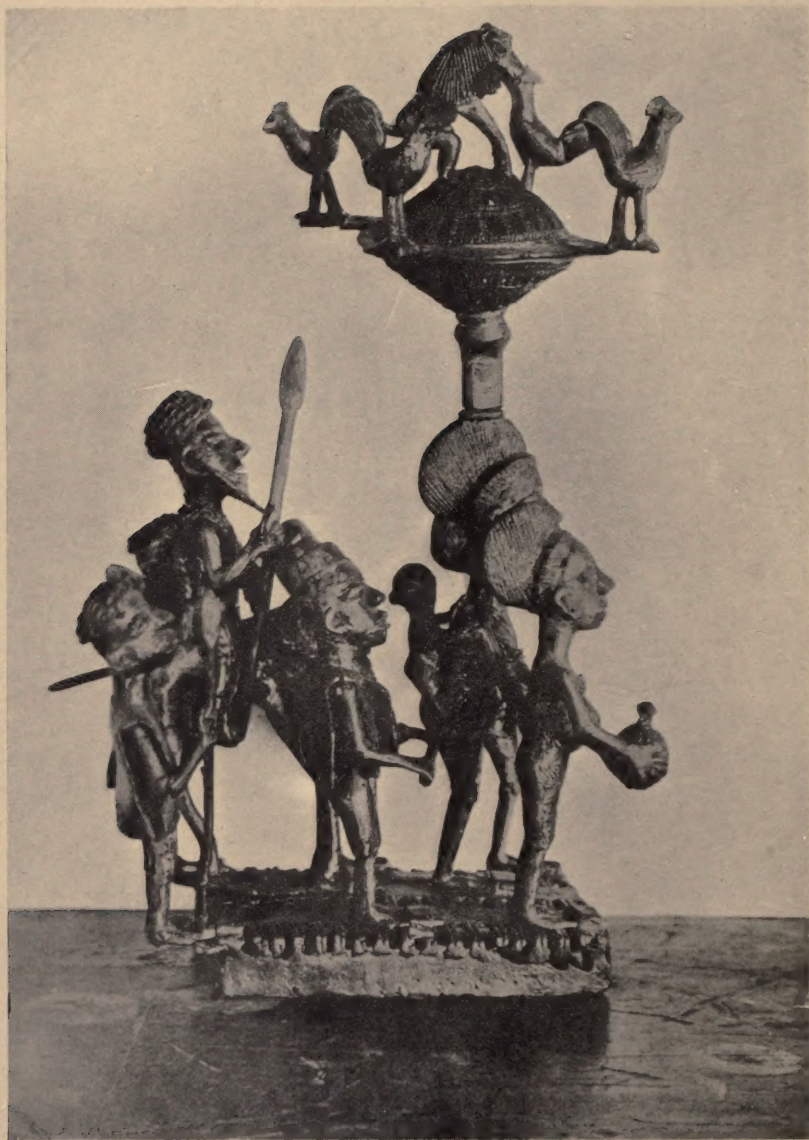




PLATE I



CHIEF, WIVES, AND RETINUE

[Front.]

Hnf  
R 2376h

# HAUSA FOLK-LORE

## CUSTOMS, PROVERBS, ETC.

COLLECTED AND TRANSLITERATED WITH ENGLISH  
TRANSLATION AND NOTES

BY

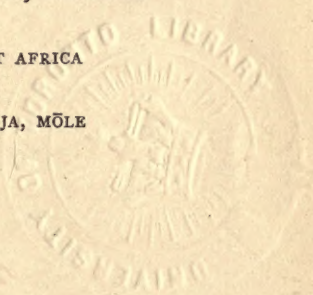
R. SUTHERLAND RATTRAY, F.R.G.S., F.R.A.I.

OF EXETER COLLEGE, OXFORD

ASSISTANT DISTRICT COMMISSIONER, ASHANTI, WEST AFRICA

AUTHOR OF 'CHINYANJA FOLK-LORE'

QUALIFIED INTERPRETER IN HAUSA, TŴI, CHINYANJA, MŌLE



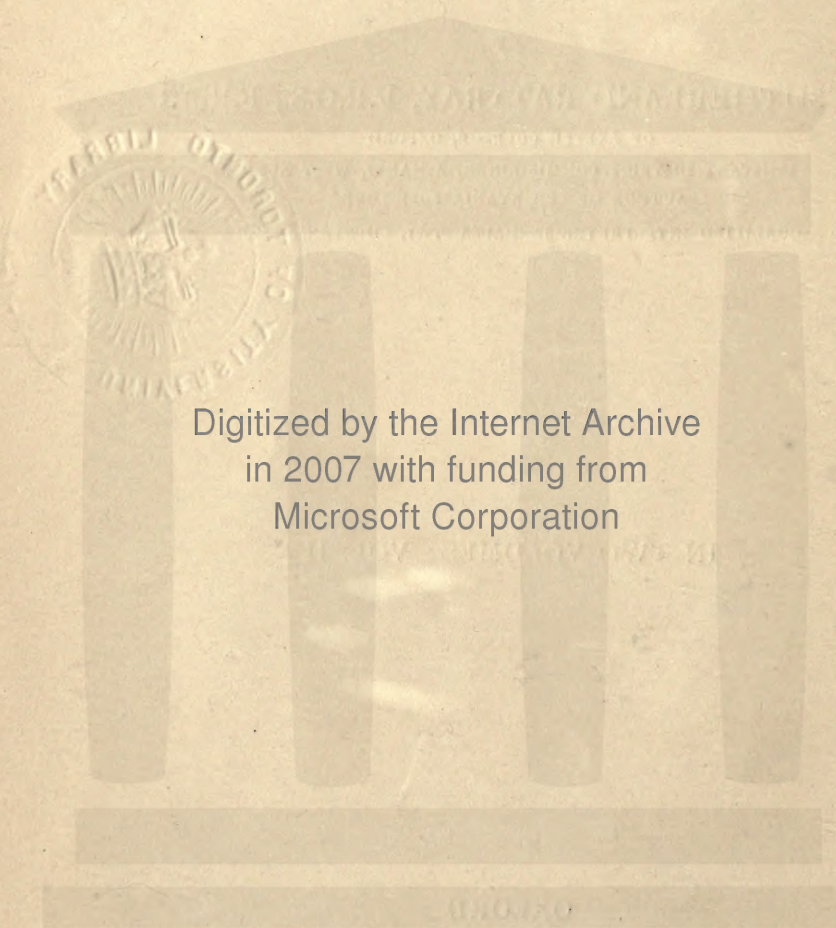
IN TWO VOLUMES: VOL. II

OXFORD  
AT THE CLARENDON PRESS

1913

288706  
13 - 6 - 33





Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation

## CONTENTS OF VOL. II

### PART III

	PAGE
ANIMAL STORIES:	
22. The lion and the leopard . . . . .	10
23. The water of Lādi and how the hyena was made to disgorge the maiden he had eaten . . . . .	14
24. The lizard and the hyena, and how the latter came to leave the home and live in the bush . . . . .	26
25. The he-goat and how he came to be a domestic animal, while the lion, the leopard, and the hyena, live in the bush . . . . .	34
26. The beetle and how he got his thatching done for him . . . . .	58
27. The spider and the lion . . . . .	74
28. The spider and the crows . . . . .	88
29. The spider and the Dōdō . . . . .	106
30. The spider, and the hippo, and the elephant . . . . .	124

### PART IV

#### CUSTOMS AND ARTS:

31. Marriage, the bride, and naming of a child . . . . .	150
32. Marriage, the bridegroom, and telling the age a girl has her menses . . . . .	170
33. Marriage of a widow or divorced person . . . . .	174
34. The actual marriage ceremony . . . . .	178
35. The birth of a child . . . . .	186
36. The naming of a child . . . . .	188
37. Circumcision . . . . .	192
38. Removal of the clitoris of a girl . . . . .	200
39. Burial customs, preparing the body (general) . . . . .	204



	PAGE
40. Burial customs, the digging of the grave . . . .	214
41. Burial customs, washing of the corpse . . . .	218
42. Trading . . . . .	222
43. Buying of 'cloths' . . . . .	230

## ARTS:

44. How 'Benin' figures are made . . . . .	234
45. Tanning, and dyeing of leather . . . . .	244
46. How 'kuloko' is made . . . . .	248

## PART V

PROVERBS. 133 Proverbs . . . . .	251
----------------------------------	-----

## PART VI

NOTES . . . . .	281
-----------------	-----

## ILLUSTRATIONS

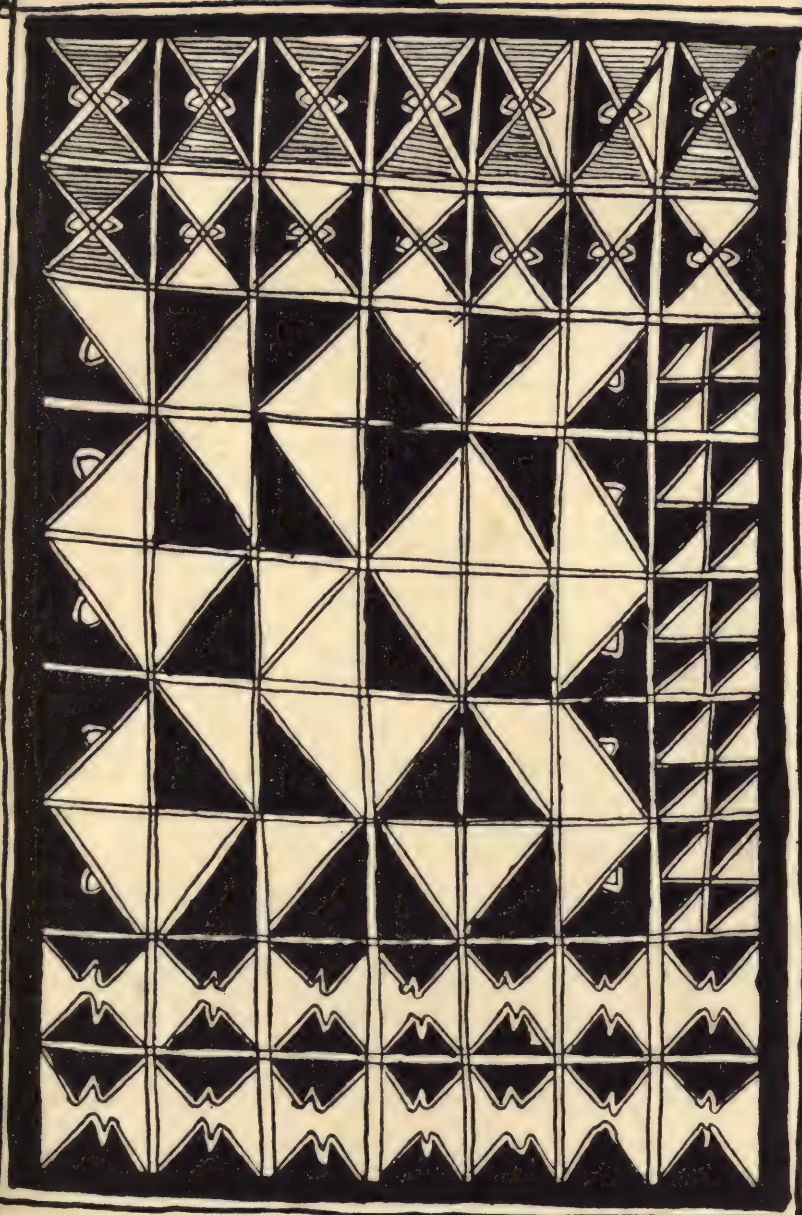
PLATE I. Chief, wives, and retinue . . . . .	<i>Frontispiece</i>
PLATE II. Heads, showing <i>cire perdue</i> method of casting, front view . . . . .	<i>to face page 240</i>
PLATE III. Heads, showing <i>cire perdue</i> method of casting, side view . . . . .	<i>to face page 242</i>

PART III  
ANIMAL STORIES



*WANAN BĀBI NE NA GĀTANAR*  
*NĀMUN DĀJI*

THIS IS THE BEGINNING OF TALES  
ABOUT WILD ANIMALS



وَنَزَّ بَابِيسَرُ نَفَاتِرْ  
تَا فَنَحْ اِجْ



## No. 22,

Wanan tātsumiār zāki che

da dāmisa.

<sup>1</sup> Gātanān, gātanān, ta je, ta kōmō. Zāki,  
 da shi, da dāmisa, su-ka-gamu wurin farauta, Zāki  
<sup>2</sup> ya kashe nāma, ya aje, ya tafi shi-na-bidan wani.  
 Sai dāmisa ya tafō, ya ishe nāma, bābu kōwa.  
 Shi kūa yā ji yunwa, sai ya tsuguna, shi-na-chi. Sai  
 zāki ya tarda shi, shi-na-chi. Sai zāki ya kāmā  
 shi. Da kōkūa, su-na-kōkūa, sai kūra  
 ta zō. Ta-na-wuchewa da hamzari. Ba ta che masu  
 kōmi ba. Ashe fakara ta-na bisa itāche, <sup>3</sup> ta-na  
 -ganin kūra, sai ta che, 'Ke kūra ki-na-gani  
 mainya su-na-fada, ki-na-wuchewa, ba ki raba su.'

---

This story is about a lion and a leopard. A story, a story. Let it go. Let it come. A lion and a leopard met (when) out hunting. The lion killed some game, put it away, (and) went off to look for some more. And the leopard came (and) found the meat, with no one near it. Now he felt hungry, so he squatted down and was eating (it). And the lion came across him as he was eating; and the lion seized him. They were struggling and wrestling, when a hyena came up. He was scuttling past, and did not say anything to them; but a bush fowl was up above on a tree, (and) she saw the hyena, (and) she said, 'You, hyena, you see the great ones quarrelling, (and) you pass on (and) do not separate them.'

وَمَنْ تَطْلُوْنِيْزَادَاكِيْثُ

دَدَا اَمَسْتَن

مَدَامَنْ مَدَامَنْ تَجِيْ تَكُوْمُوْا دَاكِيْ :  
دَشْم : دَدَا اَمَسْتَن تَسْكَلْمُ : اُوْرُوْ بَقَرُوْت : دَاكِيْ :  
يَكْشِيْ مَدَام : يَدَا جِي : يَتَف : شَدَا يَدَا مَوْرِيْ :  
تَسَدَا اَمَسْتَن يَتَجُوْا : يَلِيْ شِيْ مَدَام : يَدَا يَكُوْلَا :  
شِيْ كُوْ : يَدَا يَمُوْ : تَسِيْ مِيْطَلْم : شَدَا : تَسِيْ  
دَاكِيْ : يَمْتَرَدَشْم : شَدَا : تَسِيْ دَاكِيْ : يَكَا مَدَا  
شِيْ دَاكُوْ كُوْ : شَدَا كُوْ كُوْ : تَسِيْ كُوْرَا :  
تَدَا : تَدَا اُوْشُوْا : دَقْمَرُوْ : يَتَمَبْتَمَسْ  
كُوْ هِيْ : اَبَشَقَكْمَا : تَدَا يَمَسْ اِتَدَا يَتَدَا  
تَمِيْزْ كُوْرَا : تَسِيْ قَبْ : يَكُوْرَا : يَكَا مَدَام  
مَقِيْا اَسَدَا : يَكَا اُوْشُوْا : يَدَا يَكْرِيْ دَاكِيْ



Sai ta <sup>4</sup>kyale, ta-na-<sup>5</sup>tafia tata. Sai zāki ya daka  
mata tsāwa, ya che, 'Ke, kūra, kōmō.' Sai ta kō-  
-mō, ta che,

'Zāki bari, dāmisa bari, fadanku na mainya, wa shi ke shiga,  
sai wāwa, sai mahaukachi?'

Sai zāki ya ji dādi, sai ya <sup>6</sup>kwāshi rawa, ya tafi  
da nīsa. Dāmisa shi kuma ya ji dādi, ya kwā-  
-shi rawa, ya tafi da nīsa. Ba su kōmō maza ba.  
Sai <sup>7</sup>kūra ta gudu. Shi ke nan. <sup>8</sup>Kungurus  
kan kūsu.

But she paid no attention, (and) was going off her own way.  
But the lion roared out at her (and) said, 'You, hyena, come  
back.' So she returned and said, (sang)

'Lion, leave off! leopard, leave off!  
Your fighting is the quarrelling of the mighty ones,  
Who is going to mix himself up in it  
Except a fool, except a madman?'

Now the lion felt tickled (by the tune) and danced off to it  
and went far away. The leopard too was pleased (with the  
song) (and) he commenced to dance, (and) went far away.  
They did not soon return. And the hyena ran off. That is  
all. Off with the rat's head.

سَنِي تَكْلِيْلِنِ : مَنَّا تَقِيِيَا مَتَّ : سَنِي دَاك : يَدَّ مَدَا  
مَتَّ ظَلَاوَا : يَشْبُكُورَا : كُورُ مَوَا : سَنِي تَكُو  
فُو : مَتَّ

دَاك : يَمِي دَا مَسْرِي : بَعْدُ نَكُ تَقِيِيَا : رَا شَبِي شَا

سَنِي رَاوَا : سَنِي مَقُو كَشَم :

سَنِي دَاك : يَج دَا دَا : سَنِي يَكُو اِشْرَاوَا : يَتِّي  
دَا مِي سَنِي : دَا مَسْرِي : شِي كَم : يَج دَا دَا : يَكُو  
شَرَاوَا : يَتِّي دَا مِي سَنِي : يَسْكُو مَوَا : مَدَّ  
سَنِي كُورَا تَلَكُ : يَشِي كَنَن : فَنَقَرَس  
كَزْفُو شَن



## No. 23.

Wanan tātsuniar ruan Lādi.

che.

Wani mahalbi <sup>1</sup> ya yi gida tsakar dāji. Ya haifi diansa biū. Ya mutu, ya bar su, da mache da namiji. Su-na nan, kulum namiji shi tafi farauta, shi bar kanwa tasa a-gida, shi dauki kaia, shi <sup>2</sup> tōshe bākin kōfa. Idan ya tafō daka dāji sai shi che, 'Fātsimatan, Fātsimatan, Māgira, būde mani kōfa in shiga Māgira, būde mani kofa in shiga, in fita, gīwar gari.' Kulum idan ya fitō daka dāji, hakanan shi ke yi. Ashe kūra ta ji. Ranan ya tafi dāji. Sai <sup>3</sup> kūra ta zō, ta che, ' <sup>4</sup> Fājimata, Fājimata, Majia, būje mani kōfa in shiga Mājia, būde mani kōfa in shiga, gīwa gai.' Sai yārinya ta che, 'Ai <sup>5</sup> nā san ki

---

This story is about the water of Ladi. A certain hunter made a hut in the middle of the bush. He begat two children. He died and left them, a girl and a boy. And so they lived; and always the man (when) he went to hunt (and) left his sister in the house, took thorns, (and) shut up the entrance to the door. If he returned from the bush then he said, 'Fatsimata, Fatsimata, Magira, open the door for me to enter, Magira. Open the door for me to enter, to come out, the elephant of the town.' Always if he came from the bush he used to do this. Now of a truth the hyena overheard (him). One day he went to the bush. Then the hyena came and said, 'Fajimata, Fajimata, Majia, open je door for me that I may enter, Majia. Open de door for me to enter, the elephant of je town.' But the girl said, 'No, I have known you,

وَمَنْ تَطْلُوْنِيْز : زَوْنَدَا

ث .

وَمَعْلِيْم : يِي غَدَا : طَلَمَر دَاچ : يَحْيِيْف : دِيْفَس  
يِيُو : يِيْمَن يِيْمَرَس : دَمَبَدَنِيْم : لَسَلَمَن : كَلَم  
يِيْم : لَشِيْف جَمَرُوَف : لَشِيْمَر قَنُوَامَس : اَعَدَا :  
لَشَدُوَك كَتِي : لَشُوْشِي بِلَا كَنُكُوَف : اَدَن : يِلَا  
تَلُوَا : دَكَدَاچ : لَسَن شِيْث : بِلَا طَحَّة : اَبَا طَحَّة  
مَدَاغَمَرَا : بُوْد كَمَر كُوَف : اَنَشَلِي مَدَاغَمَرَا :  
بُوْد كَمَر كُوَف اَنَشَلِي : اَنَبَتَا غِيُوْر زَمَر  
كَلَم : اَدَن يِلَا اِيْتُوَا : دَكَدَاچ : مَكَمَر شِيْث كَمِي  
اَبَشِي كُوْرَا مَدَاچ : وَمَنْ يِيْتَف دَاچ : لَسَن كُوْرَا  
تَدُو : يِيْثِيْث بِلَا طَحَّة : مَدَاغَمَرَا : بُوْد كَمَر  
كُوَف اَنَشَلِي : مَدَاغَمَرَا : بُوْد كَمَر كُوَف اَنَشَلِي  
غِيُوْر غِيُوْر : لَسَن يِلَا وُشِيْثِيْث : اَعَدَا لَسَنَك :



ke che kūra,' Sai kūra ta kōma, ta tafi  
 wurin zāki, ta karbō māgani wurin zāki,  
 na ° yāmin bāki, ta zō, ta che, ' Fātsimatan, Fā-  
 -tsimatan, Māgira, būde mani kōfa in shiga  
 Māgira, būde mani kōfa in shiga, in fita,  
 gīwar gari.'

Sai yārinya ta būde kōfa, sai kūra  
 ta kāme ta, ta hadie. Sai wan yārinya  
 ya kōmō daka dāji, ya che,  
 ' Fātsimatan, Fātsimatan, Māgira, būde mani kōfa  
 Māgira, būde mani kōfa in shiga, in fita,  
 gīwar gari.'

Sai ya ji shirū ; ya kāra, bai ji ta amsa ba,

you are the hyena.' Then the hyena went off, (and) went to the lion. She received from the lion medicine for curing a lisp, and came back, (and) said, 'Fatsimata, Fatsimata, Magira, open the door that I may enter, Magira, open the door that I may enter, that I may come out, the elephant of the town.' So the maiden opened the door, and the hyena seized her, (and) swallowed her. And the elder brother of the girl returned from the bush and said, 'Fatsimata, Fatsimata, Magira, open the door for me, Magira, open the door for me to enter, to come out, the elephant of the town.' Then he was silent ; he repeated it again ; he did not hear her answer,

بَشَا كُورَا: سَنِي كُورَا: تَكُوتَم: تَتَبِع  
 لُورِنْدَاك: تَكَم بُوَا مَاعِم: لُورِنْدَاك:  
 تَيَا مَن بَاكِم: تَتَر: تَبَا: قَا طَمَّة: قَا  
 طَمَّة: مَاعِمَا: بُوَد كَمَن كُورَا: اِن شَتَا  
 مَاعِمَا: بُوَد كَمَن كُورَا: اِن شَتَا اِن بَتَا

غِيَوَزَغِم

سَنِي يَارَفِي: تَبُو دِي كُورَا: سَنِي كُورَا:  
 تَكَا بَتَا: تَقَدِ پِي: سَنِي يَارَفِي:  
 يَكُوتَمَا: تَكَا اِم: يَبَا  
 قَا طَمَّة: قَا طَمَّة: مَاعِمَا: بُوَد كَمَن كُورَا  
 مَاعِمَا: بُوَد كَمَن كُورَا: اِن شَتَا اِن بَتَا

غِيَوَزَغِم

سَنِي يَج شَرَا: يَكَا: يَج تَا مَسَا



har sau uku, sai ya yi kōkari, ya būde kōfa.  
 Ya shiga, bai gani yārinya ba. Sai ya fita, ya dauki  
 gōransa, shi-na-tafia har ya kai bākin rāmen  
 kūra, ya gani <sup>7</sup> alāgidigūa dā zanen yārinya,  
 shi-na-kwanche bākin rāme. Sai ya che, 'Abin nan kūra  
 ta yi shi.' Sai ya wuche. Akwai wani tabki da nā-  
 -mun dāji duka nan <sup>8</sup> su-ke-shan rua. Sai ya je nan, bābu  
 wani rua kuma, ya dauki gōransa na māgani,  
 ya kwālfē rua nan duka. Ya je, ya hau bisa itāche,  
 shi-na-zamne. Sai garken gīwa ya zō, <sup>9</sup> zaa su  
 shan rua. Sai ya che, 'Ke giwa ina zaa ki?' Ta che,  
 'Zaa ni ruan Lādi.' Sai ya che, 'Ruan Lādi <sup>10</sup> yā kafe.

---

till (he repeated the words) three times, then he tried hard  
 (and) opened the door. He entered, he did not see the  
 maiden. Then he came out, lifted his calabash, and travelled  
 until he reached the mouth of the hyena's den. He saw the  
 girl's waist-beads and cloth lying at the mouth of the hole.  
 And he said, 'This thing the hyena did,' and he passed on.  
 Now there was a certain pool where all the wild animals of  
 the place were wont to drink water. And he went there,  
 there was no other water but this. He lifted up his magic  
 calabash and scooped up all the water there, (and) went and  
 climbed up a tree and was sitting there. Then a herd of  
 elephants came, (and) were going to drink the water, when he  
 said (to one), 'You there, elephant, where are you going  
 to?' She replied, 'I am going to the water of Ladi.' And  
 he said, 'The water of Ladi has dried up.

فَمَسْرُوكٌ : سَيِّئٌ كَوَكْمٌ : يَبْهَوِي كَوَق  
يَشْتَع : يَنْفَعُهُ يَدْرِي يَدِي : سَيِّئٌ قِلْت : يَدْوَك  
عُورُفَس : شَدَّاقِي : كَرِيكِي : يَدَكْرَا مَسْن  
كُورَا : يَغْنَمُ الْآخِذُ عُرَا : دَكْلِي يَدْرِفِي :  
شَدَّ كَوْفِي : يَدَكْرَا مَسْن : سَيِّئٌ قِلْت يَدْرِفِي : كُورَا  
قِيَمِش : سَيِّئٌ كَوْفِي : أَلَكْرِي : وَفَتِيك : دَمَا  
مَزْدَا مَزْدَك : مَزْدَكْشَنَرَا : سَيِّئٌ يَجِي قَمْن : يَدَا  
وَمَزْدَا كَم : يَدْوَك : عُرُفَس : مَقَامُ :  
يَكْرَلِي : وَوَمَزْدَك : يَجِي : يَجْوِي سَلْمَا :  
شَدَّاقِي : سَيِّئٌ كَوْفِي : يَدَكْرَا : يَدَا :  
دَمَا : سَيِّئٌ : وَوَمَزْدَا : يَدَا :



<sup>11</sup> Daa kin ba ni ma-chi kanwana, daa nā ba ki ruan Lādi.'

Sai gīwa ta yi amai chīawa da ta chi, 'Hab! kā gā abinda na chi, hab! abin chiki sai tunbi.' Sai gīwa ta wuche, ta je, ta kwanta, ta na hāki.

Garken bauna ya tafō, sai yārō ya che,

'Ke bauna ina zaa ki?' Ta che, 'Zaa ni ruan Lādi.' Ya che,

'Ruan Lādi yā kafē, daa kin ba ni ma-chi kanwana, daa nā ba ki ruan Lādi.' Sai bauna ta che, 'Hab! kā gā abinda

na chi, abin chiki sai tunbi.' Kōwane garken

nāmun dāji ya zō, hakanan shi ke tanbaya su, su

kuma hakanan su ke amsa masa, saanan

su wuche, su je bākin rāfi, su kwanta, su-na-

-hāki, har nāmun dāji duka su-ka-wuche. Sauran

When you have given up to me the one who ate my sister, then I have given you back the water of Ladi.' So the elephant brought up the grass she had eaten, saying, 'Hab! you have seen what I ate, what is inside me now is only my stomach.' And the elephant passed on and went, (and) lay down, she was panting. A herd of bush-cows came up, and the boy said (to one), 'You, bush-cow, where are you going?' And she said, 'I am going to the water of Ladi.' He said, 'The water of Ladi has dried. When you have given me him who has eaten my sister, then I have given you the water of Ladi.' Then the bush-cow said, 'Hab! you have seen what I ate, what is inside is only my stomach.' Whatever herd of wild animals came it was so; he used to ask them, (and) they too made answer so, and then passed on, (and) went to the edge of the pool, and lay down (and) were panting, until all the wild animals in the bush had passed. There remained

دَا كُنْبَانِ مَشَقَّ قَنَوَانِ دَا مَلَا يَكِ : رُوْمَنَادِ :  
 سَوِ غِيَوَا : مَتِي اَمِي شِيَا لَو مَتِي : مَبَا كَا مَغ : اِيْمَنَدِ  
 مَتِي : مَبَا اِيْمَنَتِكِ : سَوِ مَتِي : سَوِ غِيَوَا :  
 تَحْوِشِي : تَحِي تَكُ حَوْفَتَا : مَتَا مَلَا كِم :  
 مَعْرَجَن حَوْفَتَا : يَتَجَرُوا : سَوِ مَلَا رُو : اِيْمَنَدِ  
 بَكِي حَوْفَتَا : اِمَلَا اَكِ : مَتِي دَا رُوْمَنَادِ : اِيْمَنَدِ  
 رُوْمَنَادِ : يَتَا مَلَا : دَا كُنْبَانِ مَشَقَّ قَنَوَانِ : دَا مَلَا يَكِ  
 كِ رُوْمَنَادِ : سَوِ حَوْفَتَا : مَبَا مَلَا مَغ : اِيْمَنَدِ  
 مَتِي : اِيْمَنَتِكِ : سَوِ مَتِي : تَحْوِشِي مَعْرَجَن  
 مَلَا مَغ : اِيْمَنَدِ : مَلَا : مَكَمَن : اِيْمَنَتِكِ تَحْوِشِي : سَوِ  
 مَكَمَن : مَكَمَن : اِيْمَنَدِ : مَلَا : سَوِ مَكَمَن :  
 سَوِ مَكَمَن : سَوِ مَكَمَن : اِيْمَنَدِ : سَوِ مَكَمَن :  
 مَلَا : مَلَا : مَلَا : مَلَا : مَلَا : مَلَا :

garken kūra. Sai su-ka-tafō, kūra wada ta chi  
 kanwa tasa ta-na-gaba, ta-na-hamzari, ta je, ta sha  
 rua. Sai ya che, 'Ke kūra ina zaa ki?' Ta che, 'Zaa ni  
 yuan Yādi.' Ya che, 'Ruan Lādi yā kafē, daa kin ba ni ma chi  
 kanwata daa nā ba ki ruan Lādi.' Shirū! har sau  
 uku, ba ta tanka ba. Sai zāki ya ji haushi,  
 sai ya zaabura, ya kāma ta, ya tsāga ta biū, sai  
 yārinya ta fitō. Sai zāki ya che, 'Gā kanwarka.'  
 Shi kua ya <sup>12</sup>bulbule masu rua, dōmin da ya gani kanwa  
 tasa da rai. Sai nāmun dāji su-ka-rika <sup>13</sup>ribibi  
 shan rua, mainya mainya su ka tākē  
 kankanāna, su-ka-mutu dayawa. Sai yā-  
 -rō ya sabkō daka bisa, da su-ka-wātse ;

---

the house of the hyena. Then they came up ; the hyena which had eaten his sister was in front ; she was in great haste to come (and) drink water. And he said, 'You, hyena, where are you going?' And she said, 'I am going to the yater of Yadi.' He said, 'The water of Ladi is dried up. If you have given me the one who ate my sister then I have given you the water of Ladi.' Silence reigned until (he had repeated it) three times. She did not answer. But the lion got angry, and he sprang, (and) caught her, (and) tore her in two, and the maiden came forth. And the lion said, 'Behold your sister.' So he (the hunter) poured out the water for them because he had found his sister alive. Thereupon the wild beasts began to rush to the water to drink, the great ones trampled on the little ones, many died. And the boy got down from up above when they had dispersed ;



مجلدیں

ya yi <sup>14</sup>ta kwāsa nāma, har ya gaji. Ya tafi wani gari  
ya yi <sup>15</sup>gayā. Su ma su-ka-kwāche nāma, har  
su-ka-bar shi nan. Shi ke nan. <sup>16</sup>Kungurus  
kan kūsu.

---

he collected meat, till he was weary. He went to another town and summoned help. They too collected meat till they even left some there (there was so much). That is it. Off with the rat's head.

يَسْتَكْوِشُ السَّمَاءَ ۖ قَرِيبًا ۖ يَتَكَلَّمُ وَيَنْفَعُ ۖ

يَسْتَكْبِرُ ۖ السُّمُومُ اسْكُوتُ اسْمًا ۖ قَرِيبًا ۖ

اسْكِبْ شَرَّ مَنَ شَيْبِكُمْ مَنَ فَنُحْرُسُ

كَرْفُوسُ





## No. 24.

Wanan tātsumiār damō che.

<sup>1</sup> Gātanān, gātanān, ta je, ta kōmō. <sup>2</sup> Maatar <sup>3</sup> kūra  
<sup>4</sup> ta tafi wurin diba wuta, zaa ta yi dafūa. Sai  
 ta taras ana-kōkūa, kōwa ya yi kāye, sai  
 shi dauki wanda ya kayas, shi je, shi chi. Sai maatar  
 kūra ta che, gada ta zō su yi kōkūa. Sai  
 gada ta fitō, su-ka-kāma kōkūa, sai kūra  
 ta kāda gada, sai ta dunkule, ta damre, ta kai  
 gida. Sai mijinta ya che, 'Ina ki-ka-sāmu?'  
 Ta che, '<sup>5</sup> Nā je nā taras ana-wāsan kōkūa ne,  
 kōwa ya kayas shi dauki wanda ya kayas,  
 shi chi, sai ni kūa na che shi zō mu yi kōkūa,  
 sai ya fitō mu-ka-yi kōkūa da shi. Na <sup>6</sup> kāshe shi.

This is a story about a lizard. A story, a story. Let it go. Let it come. The wife of the hyena went to a place for getting fire, in order to cook, and she came across people who were wrestling; whoever won a fall took up him whom he had thrown (and) came (and) ate him. And the wife of the hyena said the antelope was to come forward and they would wrestle. So one came out and they wrestled, and the hyena threw the antelope, and she rolled him up, (and) tied him, (and) brought him home. And her husband said, 'Where did you get (him)?' She said, 'I have gone and found people playing at wrestling; whoever threw (another) was to lift up the one thrown down and eat him. So I too said he was to come forward and we should wrestle, and he came out and we (I) wrestled with him. I threw him.

وَمَرْقَاتُ مَطْوِيٍّ مَوْثِقَةٍ

غَدَاتْنِ غَدَاتْنِ تَجِي تَكُو مَوَا : مَا تَمَزْ كَوَا :  
 تَتِي : دُرْدِي دِي : دُرْمِي : دُرْمِي : دُرْمِي :  
 تَتْمَزْنِ اَمَا كُو كُو : كُو : يِي كَا يِي : تَتْمَزْ  
 لَشْدُوكْ : دُرْمِي كَا يِي سِنْ شَجِي شِي : سِي مَا تَمَزْ  
 كُو : مَبْشَا غَدَا : مَبْشَا : سِي كُو كُو : سِي  
 غَدَا تَجِي مَوَا : لَكَا كَا : كُو كُو : سِنْ كُو  
 تَكَا مَوَا : سِي مَدْفُكِي : تَدْمَبَرِي : تَكِي  
 غَدَا : سِي مَبْشَا : يِي اَمَا كَا مَوَا :  
 تَبْشَا يِي : مَا تَمَزْنِ اَمَا لَشْدُوكْ : يِي :  
 كُو : يِي كَا يِي : لَشْدُوكْ : دُرْمِي كَا يِي سِنْ  
 شِي : سِي كُو : مَبْشَا : مَبْشَا : مَبْشَا :  
 سِي مَوَا : مَبْشَا : كُو : دَشْم : تَكَا شِي

Sai su-ka-che in dauki, sai na dauki, na zō da shi.  
 Sai mijinta ya che, 'Ba ni kadan.' Ta ba shi. Sai ya che, 'Kāra mani.'  
 Ta kāra masa, ya chainye. Da ya ji dādi, sai ya che,  
 'Dauki duka ki ba ni in chainye, idan <sup>7</sup> nā je, nī ma  
 naa kayar naa kāwō mu chi.' Da ya gani kamar zaa ta kia,  
 sai ya che, 'Ba ni, ke ma da ki ke mache, kin kayar,  
 bale ni namiji!' Sai ta dauki duka, ta ba shi, ya chi.  
 Sai ya tāshi, ya tuma, ya buga katara, ya che, 'Idan nā  
 je, naa kāshe su, su duka, in kāwō  
 mu chi.' Sai ya tafi. Maatar tasa ta-na-yi masa  
<sup>8</sup> adaa, ta-na-che, 'Ala shi sa shi kāshe su duka.'  
 Shi kūa da zuansa, sai ya gani damō  
 shi na zamne bisa itāche, sai ya che,

---

And they told me to take him away. And I lifted him up (and) brought him (here). And her husband said, 'Give me a small piece.' She gave him. And he said, 'Give me some more.' She gave him some more, he ate it up. When he found it good then he said, 'Lift it all and give me to eat. When I have gone (there) I shall easily throw some one and bring back and we shall eat.' When he saw she was apparently going to refuse then he said, 'Give me. As for you who are a woman, you have thrown (some one); how much more I who am a man!' So she took all and gave him. He ate. Then he rose up, jumped and hit (his) thigh, (and) he said, 'When I have come (to the place) I shall throw them, all of them, (and) bring (and) we shall eat.' So he set out. His wife wished him good luck. She said, 'May Allah cause him to throw them all.' As for him, on his arrival, he saw a lizard sitting on a tree; and he said,



[illegible]

'Kai <sup>9</sup> sabkō, mu yi da kai.' Sai aka-che, 'Kai bākō  
 ne, ba ka sani ba ne, ai sarkin gari ke nan?' Sai  
 kūra ya che, 'Shi sabko naa yi da shi.' Aka-che,  
 'Ke kūra kar ki rūdi kainke.' Ya che, 'Shi dai,  
 shi sabkō, naa yi da shi.' Yau damō ya sabkō,  
 Su-ka-kāma kōkūa. Sai damō ya dauki  
 wutsia tasa, ya nade kafāfun kūrē, sai  
 ya kāshe shi. Sai ana-shiri, a-damre kūrē,  
 sai ya zaabura, ya tāshi, ya shēka, su-ka-bi shi,  
 zaa su kāma shi. Ya tserē, ya je, ya tarda maatārsa,  
 tā fūra wuta, ta-na-jiran nāma. Sai ya zamna.  
 Shi na fuchi, jikinsa na-makarkata.  
 Sai ta che, 'Me ya fāru?' Sai ya che, 'Nā je, nā gamu

'You get down. Let us try conclusions with you.' And  
 they (the people assembled there) said, 'You are evidently  
 a stranger. Do not you know that is the chief of the town?'  
 But the hyena said, 'Let him come down; I would (wrestle)  
 with him.' They said, 'You, hyena, do not deceive yourself.'  
 He said, 'As for him, let him come down, I intend to wrestle  
 with him.' So the lizard descended. They wrestled. But  
 the lizard lifted his tail, and twined (it) round the hyena's legs,  
 and threw him. And they were preparing to tie up the  
 hyena, but he sprang (and) got up (and) ran off. They  
 followed him to catch him. He escaped, and went and came  
 across his wife, she has kindled a fire; she was waiting for  
 meat. And he sat down. He was panting; his body was  
 quivering. And she (his wife) said, 'What is the matter?'  
 And he said, 'I have gone (and) closed

كُنْ لِسَبْكَوَا: مُسْ دَكْس: لَسْ اَكْنَا: كَتِيَا  
 بَك: يَك لَسْبِيْن: اَنَسْ كَرَم: بَكْر: لَسْ  
 كُورَا: يَبْثْ شَسْبْكَوَا: مَأْيَد شَم: اَكْنَا  
 بَك كُورَا: اَكْر كُورَا: كِيَك: يَبْثْ شَم: ٥٠  
 شَسْبْكَوَا مَأْيَد شَم: يَبْثْ شَم: يَبْثْ شَم  
 : لَسْ كَام: كُورَا: لَسْ دُورَا: يَبْثْ شَم  
 لُطِيَا لَسْ يَبْثْ شَم: كُورَا: لَسْ  
 يَك اَبْشَسْ لَسْ اَبْشَسْ: اَدْمَرْ كُورَا  
 لَسْ يَبْثْ شَم: يَبْثْ شَم: يَبْثْ شَم: لَسْ  
 لَسْ كَام لَسْ يَبْثْ شَم: يَبْثْ شَم: لَسْ  
 تَابْثْ شَم: تَابْثْ شَم: لَسْ  
 شَم: لَسْ: يَبْثْ شَم: لَسْ  
 لَسْ: يَبْثْ شَم: لَسْ: يَبْثْ شَم: لَسْ: يَبْثْ شَم



da wani kâtō. Ya kāshe ni. Zaa su yanka ni, na <sup>10</sup> gudānō.  
 Sai maata ta bar fūra wuta kuma, su-na-zamne. Aka-jima  
 sai gwamki ya zō. <sup>11</sup> Maatar ta che, 'Wanan ya kāshe ka?'  
 Ya che, 'Aa wanan ba shi iya kāshe ni.' Aka-jima sai  
 bauna ta zō, sai ta che, 'Wanan ya kāshe ka?' Sai ya che,  
 'Kai, wanan ba shi iya kāshe ni.' Sai zāki ya zō, shi-na-  
 -wuchewa. Ta che, 'Wanan ya kāshe ka?' Sai ya che, 'Kai, ba shi ba ne.'  
 Aka-jima sai kadangare ya zō, shi na bin jikin dāki  
 kar! kar! Sai ya che, 'Tō gā shi nan.' Sai ya tāshi, ya shēka,  
 maatarsa ta bi shi. Mafāri ke nan,  
 da wuri kūra gida shi ke.  
 Kadangare ya kōre shi.  
 Ya shiga dāji. Shi ke nan.  
<sup>12</sup> Kungurus kan  
 kūsu.

---

with a certain huge creature. He threw me down. When they were about to cut (my throat), I ran here.' Thereupon the wife left off blowing the fire again. They are sitting there. So after a short time a hartebeest came along. The wife said, 'Was that the one who threw you?' He said, 'No, that could not throw me.' In a little while a bush-cow came along, and she said, 'Did this one not throw you?' And he said, 'Tut! that thing could not throw me.' And a lion came along; he is passing by. She said, 'Did this one throw you?' And he said, 'Tut! it was not he.' A little later a lizard came along; he was following along the wall of the hut, scuttling. And he said, 'Yes, there he is.' And he got up (and) ran off; his wife followed him. That was in the beginning. Long ago the hyena was in the home, the lizard drove him out. He entered the bush. That is it. Off with the rat's head.

ق

## No. 25.

Wanan tãtsunīar bunsurū che.

<sup>1</sup>Gātanān, gātanān. Bunsurū <sup>2</sup>ya je dāji, ya nemi  
sābō wuri, ya nōmē, zaa shi yin sābō gida.  
Da ya nōmē, sai ya kōmō gida. Gari ya wāye,  
ya je shi sa gūtsun dāki. Sai ya taras wani  
ya yi nōma kusa da shi, bai san kōwānene ba,  
sai ya <sup>3</sup>kyale. Ya aza gūtsun dāki, ya tafō gida.  
Da gari ya wāye, ya kōma, ya taras nōman nan  
na kusa da shi, anyi gini, wani kuma ya yi nōma  
kusa da wanchan. Ashe nafārin <sup>4</sup>kūra ne,  
na bāyan kua dāmisa ne. Yau, ya yi gini, ya kōma  
gida. Gari ya wāye, sai ya kōma wurin gini.  
Ya taras wani ya yi nōma, ya kāra kusa da wadanchan.

---

This is a story about the he-goat. A story, a story. The he-goat went to the bush ; he sought a new place to clear (as) he was about to make a new home. When he had cleared (a place) then he returned home. At dawn he went to put in the posts for his house. Then he found that some one had cleared the ground near him ; he did not know whom, but he paid no attention. He set up the foundations of the house and went home. At dawn he returned, and found that a clearing was (now) near his, and (foundations) had been dug (in readiness to put in sticks for a house); and moreover some one else had cleared close to that again. Of a truth, the first (clearing) was the hyena's; the next again was the leopard's. And he dug and returned home. At dawn then he returned to the place where he was digging. He found some one else had cleared still nearer the other (clearings).



وَمَنْ تَطَوَّعَ بِشَرْوَةٍ

فَمَا تَنْتَ بِشَرْوَةٍ بِشَرْوَةٍ

لَسَا يَوْمَ يَنْفُوكَ ذَا شَيْءٍ سَايَعَدَا

دِيْنُوْبِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

يَا بِي سَيَكُوْمُوْا غَدَا

Sai ya kyale, ya yi gininsa ya tafi gida. Da gari ya wā-  
 -ye, sai ya kōma, ya taras su duka sun yi gini, sai  
 shi kuma ya karkare gini, ya kōma gida, ya nemō  
 chiāwa, zaa shi baibaya. Sai ya taras, su ma sun kā-  
 -re nāsu gini. Sai ya baibaiye, ya kōma gida. Ranan  
 ya yi shiri, zaa shi kōmo sābo gidansa, ashe su ma,  
 sun gama nāsu aiki, ranan zaa su kōmāwa. Shi kūa,  
 bai san kō suwānene ba. Bunsurū ya kwāche  
 dīansa, da <sup>5</sup> maatarsa, da tarkachensa, ya kai <sup>6</sup> gidan.  
 Shi-na-zamne. Sai kūra ta zō, da kāyanta, da tar-  
 -kachenta, ta shiga dākinta. Aka-jima, sai dāmisa  
 ya zō, shi kuma da dīansa, da maatarsa, da tarkachensa.

---

But he said nothing, did his building (and) went home. At dawn then he returned and found that all have built (houses); and he too finished building, (and) returned home, and looked for grass to thatch. And he found that they too have completed their building. So he thatched (his roof) and went home. On the day he made ready to go to his new home, truly they too have completed their work, and on that day were about to come. As for him, he had not the least idea who they were. The he-goat carried off his children and wives and furniture, and brought them to the home. He was living (there). And the hyena came with his belongings, and household goods, (and) entered the house. Soon after the leopard came, he too had his children, and wife, and household goods.

لَسِي يَكْلَانِ يَمِي غَمْسَن يَتَجِم غَدَا : دَعْم : يَحَا  
 بَل لَسِي يَكْوَم : يَتَمَس ش سَوَدَك : لَسْنِي غَم : لَسِي  
 شِيكَم : يَكَم كَمَرِي غَم : يَكْوَم : غَدَا : يَمُورَا :  
 شِيَارَا : دَا أَشِي بِيَتِي : لَسِي يَتَمَس ش سَوَدَك : لَسْنَا  
 وَرَن مَاشَرِي غَم : لَسِي يَمِي يَمِي : يَكْوَم غَدَا : رَمَس :  
 يَدَا شَم : دَا أَشِي كْوَم : دَا بُوَعَد مَسَن : أَشِي سَوَا  
 لَسْنَكَم : مَاشَرَن : أَشِي : رَمَس دَا أَشِي كْوَم دَا : شِيكُو :  
 يَمَسَن كُو شَوَا بِيَت : دَا مَسُرُوا : يَدَا كُوَا شَن  
 دَا يَمَسَن دَا مَاشَرَن دَا مَاشَرَن يَكْنِي غَدَا :  
 يَشَدَا مَبْن : لَسِي كُوَا : دَا : دَا كَا يَمَس : دَا مَاشَرَن  
 كَا بَشَت : مَشَت : دَا كَفَت : دَا كَم : دَا سَرَدَا مَس  
 يَدَا : شِيكَم : دَا يَمَسَن : دَا مَاشَرَن دَا مَاشَرَن



Sai aka-jima zāki ya zō. Sai kūra ya che, 'Ina lālā-tachen nan ya fitō?' Sai zāki bai tanka ba. Da gari ya wāye, sai kūra ya che, 'Mu chainye lālātache nan.' Sai zāki ya che, 'Kai ka na gani mutun, ba ka san wurinda ya fitō ba, ka che, mu chainye shi, <sup>7</sup> kā sani, kō idan kā je garin kāmunsā, shi rinjā-ye ka?' Sai kūra ya che, 'Na san wada zaa mu yi mu chi shi.' Sai zāki ya che. 'Kāka zaa mu yi mu chi shi?' Kūra ya che, 'Zāki kirāwō shi, ka che masa wurin nan, da mu-ka-zamna, sābō wuri ne, ba azama banza. Kōwa shi tafi dāji, shi sāmu nāman dāji, <sup>8</sup> mu giyāra wuri, dōmin mu zamna lāfia. Idan ya che, Tō,

---

And soon after the lion came. And the hyena said, 'where did that worthless fellow come from (meaning the he-goat)?' But the lion did not answer him. Next morning the hyena said, 'Let us eat this worthless person.' But the lion said, 'You, you are seeing a man (for the first time), you do not know whence he came, and you say, Let us eat him up. Have you known if you have come to catch him he might get the better of you?' But the hyena said, 'I have known what I am going to do that we may eat him.' And the lion said, 'What are we going to do that we may eat him?' The hyena said, 'Lion, call him here. Say to him, The place where we live is a new place, people do not stay here without doing something. Let each go to the bush and find a wild animal, that we may propitiate the spot, (and) live in health. If he says, It is well,

لَسْ اَكْجَمَ : دَاك : يَدْلَا : لَسْ كُورَا : يَبَا اَمَّا اَلَا  
 تَبْنَن : يَبُو تَوَا : لَسْ دَاك : يَبِي تَنَكَا : دَاغَم  
 يَوَا پَس : لَسْ كُورَا يَبَا : تَبْنَن : اَلَا تَبْنَن  
 لَسْ دَاك يَبَا : كُي كُتَا غَم : مَن : يَكَا سَن  
 لُورَم يَبُو تَوَا : كُتَا تَبْنَن : كَا لَسَم :  
 كُورَا دَن كَا پَس : غَم كَا مَن : شَرَفَا  
 پَك : لَسْ كُورَا : يَبَا مَدَا سَن لُورَم اَمَس  
 مَبْنَن : لَسْ دَاك : دَاك : دَا مَن : مَبْنَن  
 كُورَا : يَبَا دَاك : كُرَا لُورَم : كُتَا سَن :  
 لُورَم : دَا مَن : سَدَا بُو : لُورَم يَبُو  
 يَدَا مَدَا : يَبَا : كُورَا : يَبُو دَاك :  
 شَسَا مَدَا : مَدَا مَدَا : مَفِيَار : لُورَم :  
 دُورَم : مَدَا مَن : لُورَم : دَا مَن : يَبُو تَوَا :

يَبَا

saanan kai zāki ka tafi, ka sāmū, saanan  
 dāmissa shi tafi, shi sāmū, saanan ni kuma  
 in tafi, in sāmū. Saanan mu che, shi kuma  
 shi tafi dāji, shi sāmū. Idan bai sāmū ba,  
 mu kāma shi, mu chainye.' Sai zāki ya che, 'Tō.  
 Ku kirāwō shi.' Aka-kirāwō bunsurū. Zāki  
 ya che, 'Dan uwa lāfia, mu-ka-kirāwō ka, mu-na-  
 -sō mu giyāra wurin zama nan nāmu, kā san  
 sābo wuri, idan bābu giyāra, ba ajin dādin zama.'  
 Bunsurū ya che, 'Gaskīa ne.' Sai zāki ya che,  
 'Gōbe ni ke fāra zūa, idan nā kōmō  
 dāmisa shi tafi, idan yā kōmō kūra

---

then do you, lion, go and find (some game); then the leopard  
 goes and gets some; then I too go and get some. Then we  
 say, he too must go to the bush and get. If he does not get  
 any, we seize him, (and) devour him.' And the lion said,  
 'It is well. Call him to us.' The he-goat was called. The  
 lion said, 'Brother, greetings; we called you. We are wishing  
 to propitiate this place. We have come to settle. You have  
 known it is a new place; if we do not propitiate it, it will not  
 be a good place to reside.' And the he-goat said, 'That is  
 true.' (And) the lion said, 'To-morrow I am the first to go;  
 when I have returned the leopard goes; when he has come  
 back the hyena



تَسْمَعُونَ مِنْكُمْ ذَاكَ. : كَتَبْتُ. : كَتَبْتُ مَرَّةً. : تَسْمَعُونَ  
 دَامَسْتُمْ نِسْتَجِبْ. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 : مَتَى. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 شَتَّى دَامَ. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 مُكَامَلَاتُكُمْ مَتَى. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 كَيْفَ أَوْشِي أَنْ كَيْفَ أَوْشِي. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 : يَتَذَكَّرُونَ. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 سَمِعُوا. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ  
 : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مَرَّةً. : تَسْمَعُونَ مِنْكُمْ

ta tafi; idan tā kōmō, kai kuma ka tafi.'

Bunsurū ya che, 'Nā ji.' Da gari ya wāye zāki  
ya je, ya kasō gumki. Ya kira su. Su-ka-je,  
su-ka-kwāsō nāma, su-ka-kāwō. Gari ya wāye  
dāmisa ya je dāji, ya kasō mārāya. Da gari  
ya wāye, sai kūra ta tafi, ta kasō gada.

Dada sauran bunsurū. Gari ya wāye su-ka-che,  
'Bunsurū sauran kai.' Ya che, 'Tō.' Sai bunsurū  
ya tafi dāji. Tun da sāfe shi na yāwō, har  
mareche, bai sāmu kōmi ba. Yunwa ta kā-  
mā shi, ya kwanta gūtsun kūka, kamar  
ya mutu. Sai maiki ya gane shi. Shi na zatō

will go; when she has come back you also will go.' The  
he-goat said, 'I have heard.' When it was dawn the lion  
went (and) killed a hartebeest. He called them. They came  
(and) gathered up the meat (and) brought (it) back. Next  
morning the leopard went to the bush. He killed a bush-  
buck. Next morning then the hyena went and killed an  
antelope. Then there remained the he-goat. At dawn they  
said, 'He-goat, there remains you.' He said, 'All right.' So  
the he-goat went to the bush. From early morning he was  
roaming till evening; he did not find anything. Hunger  
seized him (and) he lay down at the foot of a baobab-tree as  
if dead. And an eagle saw him. He thought

تَتَبِعُهُمْ ۖ إِنَّ دُونََكُمْ حُفُورًا ۖ كَيْفَ تَعْلَمُ ۖ كَتَبَهُمُ  
بِفَتْحٍ ۖ يَتَّبِعُهُمْ ۖ دَعَاهُمْ ۖ يَوْمَئِذٍ ۖ ذَاكَ ۖ  
يُحِبُّونَ ۖ يَكْسِرُونَ ۖ غَمَّكَ ۖ يَكْرَهُونَ ۖ لَيْسَ بِجَبَّارٍ  
لَا يَكْفُرُونَ ۖ سَوَاءٌ لَّهُمْ ۖ لَكُمُ الْوَيْلُ ۖ غَمَّ يَوْمَئِذٍ  
دَاخِلِينَ ۖ يُحِبُّونَ ۖ يَكْسِرُونَ ۖ لَمَّا رُودًا ۖ دَعَاهُمْ ۖ  
يَوْمَئِذٍ ۖ لَيْسَ كُفْرًا ۖ تَتَّبِعُهُمْ ۖ تَكْسِرُ أَعْقَابَهُمْ ۖ  
دَعَا ۖ سَوْرَةٌ ۖ يَنْسُرُونَ ۖ غَمَّ ۖ يَوْمَئِذٍ ۖ لَكُمُ الْوَيْلُ ۖ  
بِفَتْحٍ ۖ سَوْرَةٌ ۖ لَكُمُ الْوَيْلُ ۖ يَتَّبِعُهُمْ ۖ لَيْسَ بِمُنْصَرِفٍ ۖ  
يَتَّبِعُهُمْ ۖ يَكْسِرُونَ ۖ لَمَّا رُودًا ۖ يَتَّبِعُهُمْ ۖ لَيْسَ بِمُنْصَرِفٍ ۖ  
مَبْرُكًا ۖ يَمِينًا ۖ يَكْسِرُونَ ۖ يَوْمَئِذٍ ۖ يَكْسِرُونَ ۖ  
لَمَّا رُودًا ۖ يَكْسِرُونَ ۖ يَوْمَئِذٍ ۖ يَكْسِرُونَ ۖ  
يَوْمَئِذٍ ۖ لَيْسَ بِمُنْصَرِفٍ ۖ يَتَّبِعُهُمْ ۖ لَيْسَ بِمُنْصَرِفٍ ۖ



matache ne. Sai maiki ya sabka bisansa,  
 dōmin shi chi. Sai bunsurū ya kāma shi,  
 ya rike, zaa shi kashēwa, sai maiki ya che,  
 'Bar ni dōmin Ala, bunsurū.' Ya che, 'Ba ni bari-  
 -nka. Idan na bar ka, ni, ba abari na.' Sai  
 maiki ya che, 'Wānene ba shi barinka?' Ya che,  
 'Kā ji kā ji wada mu ka yi da makwabta na,  
 ni kūa, idan ban kai kōmi gida ba,  
 da ni, da yāyana da maatata, baa su barin mu.'  
 Sai maiki ya che, 'Sake ni, <sup>9</sup> naa ba ka māgani,  
 kulum kaa kashe nāma da shi.' Bunsurū  
 ya che, 'Rūdī na ka ke yi.' Maiki ya che, 'Aa,

---

he was dead. Then the eagle alighted on him in order to  
 eat (him). But the he-goat seized him (and) held (him), (and)  
 was about to kill him, when the eagle said, 'Release me, for  
 the sake of Allah, O he-goat.' He said, 'I shall not release  
 you. If I let you go, as for me, they will not let me go.'  
 And the eagle said, 'Who will not let you go?' He said,  
 'Such and such is the state of affairs between me and my  
 neighbours, and as for me, if I do not bring something home,  
 myself, and children, and wife, they will not allow us (to live).'  
 Then the eagle said, 'Let me go. I shall give you a charm,  
 always you will kill game by means of it.' The he-goat said,  
 'You are deceiving me.' The eagle said, 'No,

مَتَبِّشْنِ اَسَنِ مَنِيكَ : مَتَبِّشْنِ اَسَنِ مَنِيكَ : مَتَبِّشْنِ اَسَنِ مَنِيكَ :  
دَوَمَن اَشْتِ : اَسَنِ مَنَسْرُ اَسَنِ مَنَسْرُ اَسَنِ مَنَسْرُ :  
مِير بَك : اَسَنِ مَنَسْرُ اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
مِير دَوَمَن اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
نَك : اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
مَنِيكَ : مَتَبِّشْنِ اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
كَلِم كَلِم : اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
مَنِيكَ : اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
دَوَمَن مَتَبِّشْنِ اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
كَلِم : اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :  
مَتَبِّشْنِ اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ : اَسَنِ مَنَسْرُ :

ba rüdīn ka ni ke yi ba, daidai sake ni.' Bunsurū  
 ya sake maiki. Sai maiki ya yi amai kara  
 guntāye farfarū guda uku, ya che, 'Gā su,  
 amshi, idan ka tafi, ka gani kōwane iri  
 nāma, kōmi girmansa, ka dauki  
 karanga, ka sainya, tsakānin kafa baban  
 yan yāsanka, kai yi lākātō, sai ka  
 bari, ya wuche tukuna, saanan ka yi lākātō.'  
 Bunsurū ya che, 'Nā ji.' Maiki ya tuma, ya yi bisa,  
 ya bar bunsurū, shi-na-zamne. Sai ya gani  
 gumake sun tafō, sai ya bari sai da  
 su-ka-wuche. Saanan ya yi māgani, ya yi lākātō,  
 sai gumki ya fādi, ya būshe. Bunsurū

---

it is not to deceive you I say so, but do you let me go.' The  
 he-goat let the eagle off. Then the eagle vomited up small  
 white straws, three in number, (and) said, 'Behold them. Take  
 them, if you are going along and see any species of game  
 whatever, whatever its size, take these straws and place them  
 between your big toes, turn head over heels, then let (the  
 animal) go on a little way, then turn head over heels.' The  
 he-goat said, 'I have heard.' The eagle jumped and went  
 aloft, and left the he-goat sitting. Then he saw (some) harte-  
 beast have come and he let them pass. Then he brought the  
 charm into use, turned head over heels, and a hartebeest fell,  
 (and) stiffened. The he-goat



يَا زُلَيْفَكَ : نَبِيَّتَب : كُنْ : سُبْحَن : مُنْشَر  
يَسْبَحُ : مَنِيكَ : لَسَ مَنِيكَ : يَجِيْ اَمْسِي : كَر  
عُمْتَ اِيْس : جَزَقِرُوا : عَدَاكَ : يَثْبَغَا  
: اَمْسِيْنَ اَمْرَ كَتَب : كَقَم : كَرُوْا  
قَام : كَرُوْم : عَمْرَمَسْن : كَرُوْكَ  
كَرْمَغ : كَلَسْتَا : طَكَ يَنْكَف : بَبْن  
يَنْفِيَا طَكَ : كَمِيْ اَلَا كَانُوا : لَسَا  
يَم : يَدَا وَثَمَكَنْ : لَلْعَمْن : كَمِيْ اَلَا كَانُوا :  
بُنْسَرُوا : يَثْبَغَا : مَنِيكَ : يَتَمَّ يَتِيْس  
يَسْرُ بُنْسَرُوا : لَسَا لَامْنِي : لَسَا يَتَم : =  
فَمَا بَكِي : سَتَقُوا : لَسَا يَم : لَسَا  
لَسَا حَرْث : لَسَا مَنِي : لَسَا مَنِي : يَتِيْ اَلَا كَانُوا  
لَسَا مَنِي : يَتَم : يَتَم : يَتَم : يَتَم

ya zō gida, ya che, 'Nā kashe nāma, ku tafi  
 ku daukō.' Su ka che, 'Mu je ka goda muna.' Sai  
 ya wuche gaba. Su-ka-tafi, ya nūna masu.  
 Su-ka-dauke nāma, su-ka-kāwō gida, su-na-  
 kākābi. Sai zāki ya che, 'Kūra kin gani,  
 ai da wuri kin che ba shi iyāwa.' Kūra ta che,  
 'Gaskiā ne ba shi iyāwa, kō yanzu  
 ba shi ya kashe wanan ba.' Sai zāki ya che, 'Ku bari  
 mu gani.' Da su-ka-gama wanan kilinbibi, sai  
 su-ka-kirāwō shi, su-ka-che, 'Yanzu mun giyāra  
 gida mun kāre, mu-na-sō abinchinmu  
 shi zama guda daia. Idan wanan yā je dāji

came home (and) said, 'I have killed some game, do you go  
 and bring it in.' They said, 'Let us go; you show us (where  
 it is).' So he passed on in front. They went on. He showed  
 them (the place), they lifted up the meat, they brought it home.  
 They were astonished. And the lion said, 'You have seen,  
 hyena; formerly you said he was not capable (of killing  
 game).' The hyena said, 'It is true, he is not able. Even in  
 this case, it is not he who has killed it.' And the lion said,  
 'You wait and we shall see.' When they had finished this  
 plotting, then they called him to them and said, 'Now we have  
 finished making the home proper for living in (by killing the  
 game) we are desirous that our food should be the same for  
 all. If this one has gone to the bush

يَدُ الْغَمِّ اِيَّاهُ كَبَشْتَامُ : كَتَبِمْ :  
كَدُ الْكُورِ : كَسْبُ : كَجِي كَفَدَ اَمِنْ اَسْنِ  
يُخَوِّثُ غَمِبُ : كَسْبِمْ : يَنْوُ مَا مَسْنِ :  
لَسَكَمُ الْكُورِ اَمَامُ : لَسَكَمُ الْوَرْدُ : لَسَكَمُ اِنْ لَسَا  
كَ كَابِ : لَسَنُ اَكْ : يَبْشَا كُورِ اِيَّاهُ كَتَبِمْ  
اَنْدُورُ : كَتَبُ : يَدُ اَشْعِيَاوِ : كُورِ اَتَبُ : ع  
فَسَكَبِ اِنْسِ : يَدُ اَشْعِيَاوِ : كُورِ اَمِيْمُ :  
يَدُ اَشْعِيَاوِ : يَدُ اَشْعِيَاوِ : لَسَنُ اَكْ : يَبْشَا : كَبِمْ  
نَفْنَمُ : دَسَكَمُ : لَوْنُ كَلْبِيْبِ : لَسَنُ  
سَكَمُ الْوَرْدِ : لَسَكَبُ : يَبْشَا : لَسَنُ اَكْ :  
نَمُ اَمْنُ كَارِ : مَسَا سَوَا : اَمِيْمُ :  
لَسَكَمُ : عَمُ اَمْنِ : اَمْنُ : لَوْنُ كَلْبِيْبِ : اَمِمْ :



yā kasō nāma mu tāru mu chi. Idan gari ya wāye  
 wanan shi tafi, shi kasō, mu tāru, mu chi; mu dinga yin hakanan.'  
 Bunsurū ya che, 'Ya yi mani dādi.' Yau gari ya wāye,  
 zāki shi ya fāra zua, ya kasō bauna. Su-ka-tāru  
 su-ka-chi. Gari ya wāye, dāmisa ya tafi ya kasō,  
 su-ka-tāru su-ka-chi. Da gari ya wāye, kūra ya tafi  
 dāji, ya kasō nāma, ya kāwō, su duka su-ka-tāru,  
 su-ka-chi. Da gari ya wāye, su-ka-che, 'Bunsurū sau-  
 -ran kai.' Ya che, 'To.' Bunsurū ya tafi dāji, zāki  
 ya bi sau sa. Ya boyē, ya gani wada shi ke yi, shi kashe  
 nāma, sai ya gudānō maza shi-na-ba su lābāri,  
 sai kūra ya che, bai yarda ba, sai yā gani. Aka-jima

---

and has killed game we shall meet together (and) eat. When  
 it was dawn, this one goes (and) kills, we meet, (and) eat;  
 (and) we continue to do so.' The he-goat said, 'That is just  
 what I want.' So when dawn came, the lion first went. He  
 killed a bush cow. They met (and) ate. Next dawn the  
 leopard went (and) killed; they met together (and) ate.  
 When it was dawn the hyena went to the bush; he killed  
 meat (and) brought it back, (and) they all met (and) ate.  
 When dawn came they said, 'He-goat, it is your turn.' He  
 said, 'All right.' The he-goat went to the bush, (and) the lion  
 followed his spoor. He hid, and saw what he did to kill  
 game. Then he ran back quickly (and) was giving them the  
 news, but the hyena said he would not believe (consent) unless  
 he has seen. In a little while

يَا كَسُو قَامَ : مُتَارُفَتْ : اِدْرُغْم : يَدَاوَايِي  
وَمَرُشَتِي : شَكْسُو : مُتَارُفَتْ : مُدْمَغ يَتَكَشَّ

: بِنَسْمُو : يَبْثَا يَدَايِي : يَوْعَمِيَوَايِي :  
دَاك : شَم يَدَاوَايِي : يَكْسُو اَبُو قَام : اَلْكُتَار :

سُكْت : غَم : يَوَايِي : دَا مَس : مَيْف : يَكْسُو

اَلْكُتَار سُكْت : دَم غَم : يَوَايِي : كُورَا : يَتِي

دَا ج : يَكْسُو قَام : يَكَاوَا : سُو دَاك : اَلْكُتَار :

سُكْت : دَم غَم : يَوَايِي : سُكْت : بِنَسْمُو اَلْسُو

وَنَكِي : يَبْثَا شَر : بِنَسْمُو : يَتِي دَا ج : دَاك

يَبْثَا سُو تَن : يَبْثَايِي : يَتِي : دَا شَجَمِي : شَكْمَشَا

قَام : لَسِي يَتَا مَوَا مَعَا : شَنَا يَدَاوَايِي : =

لَسِي كُورَا يَبْثَا : يَتِي مَر دَا : لَسِي يَدَاغَمِي : اَلْحَم

sai bunsurū ya zō. Ya che, 'Nā kashe nāma, ama ba ni iya dauka.' Su-ka-che, 'Mu je, mu daukō.' Su-ka-tāshi. Ya wu-che gaba. Su-ka-tafi, ya nūna masu bauna, ta-na kwa-nche, sai shi ya kōmō gida. Su kūa su-ka-yā-yāge nāma, su-ka-kāwō gida. Wata rāna kuma, da zaa shi, sai dāmisa ya bi shi, ya gani, ya kōmō, shi-na-gaia masu. Kūra ya che, shi dai sai yā gani. Tukuna bunsurū ya zō ya che, 'Nā kashe nāma, ku je ku daukō.' Dada sun shiga tsōrō(n)sa. Sai su-ka tashi, maza maza ya kwatamta masu wurin da nāma shi ke. Sai su-ka-je, su-ka-daukō, su-ka-kāwō. Wata rāna kuma, da zaa shi, kūra ta bī shi ;

then the he-goat came. He said, 'I have killed game, but I cannot carry it.' They replied, 'We will come to lift (it).'

They rose up. He (the he-goat) passed on in front. They went (and) he pointed out to them a bush-cow, lying ; then he went back home. And they tore apart the meat (and) brought it home. Another day also when he (the he-goat) was about to go (to hunt) the leopard followed him. He saw. (he returned (and) told them. The hyena said, as for him He would not credit it) till he has seen. Soon after the he-goat came, (and) said, 'I have killed game, you come and lift it.' By this time they have entered into fear of him, so they rose up very quickly, (and) he directed them to where the game was. Then they went (and) lifted (and) brought (it). Another day also, when he was going off (to hunt), the hyena followed him ;



لَسِي مَنَسْرُودًا ۖ يَبْتَثُّ مَا فِيهِ ۖ مَدَامَ ۖ أَمَّا بَدَاغِي  
 ۖ دَرُوكَ ۖ لَسَكِبْتَ مَجِي ۖ مَدْرُوكُوا ۖ سَكَنَ شَيْءٌ يَحِ  
 ثَابِتًا ۖ لَسَكْتَبَهُ ۖ يَبْتَثُّ مَا مَسَّنَ بِحَوْمًا تَدَاخَوْ  
 ثَبَتْ ۖ لَسِي شَيْءٌ يَكُونُ مَوْاعِدًا ۖ لَسُوكُو ۖ لَسَكِبَ  
 يَدَاغِي مَدَامَ ۖ لَسَكَلَا الرُّغْدَا ۖ لَقَمَرَا مَنِي كَحَمَ ۖ دَدَا أَش  
 لَسِي أَمَسَنَ يَمِيشَنَ يَكْنَمَ ۖ يَكُونُ مَوْاعِدًا ۖ يَشَدَا  
 عَمِيَا مَسَّنَ كَحَرَا ۖ يَبْتَثُّ شَيْءٌ دَسَنَ ۖ لَسِي مِيَا عَمِي  
 ۖ تَكْنَنَ ۖ مَنَسْرُودًا ۖ يَدْرُوكُ ۖ يَبْتَثُّ مَا كَشَدَا مَ ۖ  
 كَجِي ۖ كَدْرُوكُوا ۖ دَدَا ۖ لَسَنَشَغَ ۖ طَوْرُ وَلَسَنَ  
 لَسِي سَكَنَ أَش ۖ مَدَامَ ۖ يَكْنَمَتَا مَسَّنَ لُورَمَا  
 مَدَامَا شَبَكِي ۖ لَسِي سَكَجِي ۖ لَسَكَدْرُوكُوا ۖ =  
 لَسَكَلَاوُورَ ۖ لَقَمَرَا مَنِي كَحَمَ ۖ دَدَا أَش ۖ كَحَرَا ۖ يَمِيشَنَ

ta-na sanda, har ya je ya gani gumāke. Sai  
 ya kyale, su-ka-shudē, saanan ya bi sau(n)su. Da  
 ya kusa da su, sai ya dauki kara nan guda uku,  
 ya sainya tsakānin baban dan yātsansa, sai  
 ya tuma, ya yi lākātō, sai wani baban gumki  
 da shi ke bāya, shi kuma ya tuma, ya fādi. Kūra kūa  
 shi-na-gani, sai ya gudānō, partab! partab!  
 ya zō gida, shi-na-fadi. Sai bunsurū ya zo,  
 ya che, 'Ku tāshi, ku je, ku daukō nāma.' Sai su-ka-tā-  
 -shi, ya wuche gaba, ya kai su, su-na-fida nāma.  
 Kūra kūa, tsōrō ya kāma shi, idan ya gani  
 bunsurū, zaa shi wuchewa bāyansa, sai

---

she was following him stealthily till he (the he-goat) went and saw (some) hartebeest. Then he did nothing till they passed, then he followed their tracks. When he was near them, then he took his straws, three in number. He set them between his big toes, then he leaped up, turned head over heels, and one big hartebeest which was behind, he too leaped up and fell. The hyena too was looking on. Then he ran off in great haste. He came home and told (what he had seen). Then the he-goat arrived and said, 'You, get up, go (and) bring in the meat.' So they rose up, he went in front (and) took them to the place (and) they took off the meat. As for the hyena, fear seized on him ; if he saw the he-goat was going to pass behind him, then

شَدَّ لَسْمَهُ ا: قَرَّ رِجْلِي يَمِينَهُ: ثُمَّ عَمِي: لَسَنِي:  
 يَكْبُلُ: لَسْتُ شَوْدِسَ: لَسَعَمَنْ: يَبِاسُ لَسْنِي: ع:  
 يَكْسِرُ لَسْوًا: لَسِي وَمَؤَك: كَرَمَنْ: عَمَدُ الْكَ:  
 يَلْسِيه: طَكَ لَمَنْ: يَمِينُ: قَمِيحًا طَلَسْنِي لَسَنِي  
 يَتَمَّ: يَمِي لَأَعَامُوا: لَسِي وَفِي بَنِي عَمَك: =  
 دَشِكِيه اِي: شِيكَم: يَتَمَّ يِقْلَد: كُورَا كُورَ  
 شَدَّ لَسْمَهُ: لَسِي يَغْدَامُوا: بَرَمَتَبَ بَرَمَتَبَ  
 يَغْدُ لَعْمًا: لَشَقَا قَد: لَسِي بَنَسْرًا يَغْدُلَا:  
 يَبْذُلُ كَتَا لَشِي: كَجِي كَدَّ لَوْ حَقَمَام: لَسِي سَكْتَا  
 لَشِي يَبْذُلُ غَمًا: يَكْمِي سَنَ لَسَدَا يَبِي مَامَ  
 كُورَا كُورَا: طُورَا يَمِي كَامَا لَشِي: اِدَّوِي يَمِينَهُ  
 بَنَسْرًا: دَ لَشِي وَشَوَا: يَدَا يَغْسَنِي: لَسَنِي



kūra shi tāshi, shi kōma wani wuri. Idan bunsurū  
 ya bi nan, sai kūra shi bi wani wuri, har kūra  
 ya gaji, ya che, 'Haba abōkīna me na yi maka, kō-  
 -ina na bi, ka-na-bi na?' Bunsurū ka kyale, har  
 su-ka-zō gida. Su-ka-chi abinchi, su-ka-kāre.  
 Kōwa ya shiga dāki. Sai kūra ya je wurin zā-  
 -ki, su-ka-tada dāmisa, su-ka-yi shāwara, su-ka-che,  
 'Wanan ya fi karfinmu, idan ba mu gudu ba, wata rāna  
 mu ma shi kashe mu.' Sai su-ka-fita, su-ka-gudu,  
 bunsurū na kwāna. Mafāri ke nan, zāki, da kūra,  
 da dāmisa, su-ka-shiga dāji, da wuri makwobtan  
 bunsurū ne. Shi ke nan.

<sup>10</sup>Kungurus kan

kūsu.

---

the hyena rose up and moved to another place. If the he-goat followed there, then the hyena went to some other place, till the hyena got tired (and) said, 'Haba! my friend, what am I doing to you, that wherever I go you keep following me?' The he-goat did not reply, till they came to the house. They finished eating the food. Every one entered the house. But the hyena went to the lion, (there) they woke the leopard, (and) they held a council, (and) said, 'This thing is too much for us. If we do not flee some day, as for us, he will kill us.' So they came out and ran away. The he-goat was asleep. That was the first time the lion and the hyena and the leopard went to live in the bush. Formerly they were neighbours of the he-goat. That is it. Off with the rat's head.

كُورَا: شَتَا شَنِ: شَكْرَم: وَفُور: دَا: ن: بَنَسْرَا  
 يَابَسْتَن: سَن: كُورَا شَب: وَفُور: دَا: ن: كُورَا:  
 يَتَج: يَبْتَاب: أَبُوكِينَا: بَنِيْمَك: دَا: ن  
 اِمَام: كَنَامِنَا: بَنَسْرَا: يَكَل: دَا: ن  
 سَكْرَا: دَا: ن: سَكْرَا: اِمَن: سَكْرَا: دَا: ن  
 كُورَا: يَشْتَع: دَا: ن: سَن: كُورَا: يَج: وَفُور:  
 اَك: سَكْرَا: دَا: ن: سَن: سَكْرَا: دَا: ن: سَكْرَا:  
 وَفُور: يَب: كَرِيْم: دَا: ن: يَمَن: دَا: ن: وَفُور:  
 مَوَدَا: يَشْتَكِبَن: سَن: سَكْرَا: دَا: ن: سَكْرَا:  
 بَنَسْرَا: دَا: ن: كُورَا: دَا: ن: بَنَسْرَا: دَا: ن: كُورَا:  
 دَا: ن: سَن: سَكْرَا: دَا: ن: دَا: ن: سَكْرَا:  
 بَنَسْرَا: دَا: ن: سَكْرَا:  
 فَفُور: دَا: ن: سَكْرَا:  
 فُور: دَا: ن

## No. 26.

Wanan tātsunīar <sup>1</sup>alkume che.

<sup>2</sup>Gātanān, gātanān. Ta je, ta kōmō. Būzūzu shi ne

<sup>3</sup>ya yi <sup>4</sup>gayā, ayi masa shibchi. Ya je, ya gaya ma za-

-kara. Zakara ya che, 'Yaushe?' Ya che, 'Jibi.' Ya che, 'In ji ba ka gaya

ma <sup>5</sup>muzūrū ba?' Ya che, 'Aa.' Ya che, 'Kar ka gaya masa.' Būzūzu

ya che, 'Tō.' Da fitansa, sai ya je gidan muzūrū, ya fada masa.

Muzūrū ya che, 'In ji ba ka gaya ma kare ba?' Ya che, 'Aa.' Ya che,

'Kar ka gaya masa.' Da fitansa, sai ya je gidan kare, ya gaya

masa. Kare ya che, 'In ji, ba ka gaya ma <sup>6</sup>kūra ba?' Ya che,

'Aa.' Kare ya che, 'Kar ka gaya mata.' Ya che, 'To.' (df)

Da fitansa, sai ya je gidan kūra, ya gaya mata. Ta che,

'In ji ba ka gaia ma dāmisa ba?' Ya che, 'Aa.' Ta che, 'kar ka gaya

masa.' Sai ta che, 'Tafi gida.' Da fitansa, sai ya je

This is a story about a beetle. A story, a story. Let it go. Let it come. The beetle made an arrangement for people to come and assist him with his thatching. He went and told the cock. The cock said, 'When (is it)?' He said, 'The day after to-morrow.' He (the cock) said, 'You did not tell the cat, did you?' He said, 'Oh no.' He said, 'Do not tell him.' The beetle said, 'All right.' On his coming away then he went to the house of the cat (and) told him. The cat said, 'I suppose you did not tell the dog?' He said, 'Oh no.' He said, 'Do not tell him.' When he left (there) he next went to the dog's home (and) told him. The dog said, 'You did not tell the hyena, did you?' He said, 'Oh no.' The dog said, 'Do not tell her.' He said, 'All right.' On coming away from there then he went to the house of the hyena, and told her. She said, 'Let me hear, you did not tell the leopard?' He said, 'Oh no.' She said, 'Do not tell him.' Then she said, 'Go off home.' On leaving her, next he went





gidan dāmisa ya gaya masa. Dāmisa ya che, 'In ji ba ka gaya ma mainya dawa ba?' Būzūzu ya che, 'Aa.' Dāmisa ya che, 'Kar ka gaya masa.' Ya che, 'Tō.' Da fitansa, sai ya je gidan zāki, ya gaya masa. Mainyan dawa ya che, 'Tō.' Ranan gaya ta zō. Zakara ya fāra zūa, ya ishe būzūzu, su-ka-tāshi, su-ka-gewayā bāyan gida, su-na-yankan yanta. Aka-jima, sai muzūrū ya zō, ya yi salama. Sai zakara ya che. 'Wa ke salama?' Būzūzu ya che, 'Muzūrū ne.' Sai zakara ya che, 'Ai na che kar ka gaya masa?' Ya che, 'Ai, ban gaya masa shi dai 'yā ji lābāri ne ya zō.' Zakara kūa yā zō da māsū(n)sa, guda biū, ya kafa, ya gudu, ya shiga dāki, ya bar su, ya bōyē. Muzūrū ya zō, ya che, 'Wa ke da māsū?'

---

to the house of the leopard and told him. The leopard said, 'You did not tell the great one of the forest, did you?' The beetle said, 'Oh no.' The leopard said, 'You must not tell him.' He said, 'All right.' On leaving him he next went to the home of the lion, he told him. The great one of the bush said, 'All right.' The day when all the people were to assemble came. The cock was the first to come. He met the beetle, (and) they rose up (and) went behind the house (and) were cutting grass. Shortly after the cat came (and) hailed, and the cock said, 'Who is hailing?' The beetle said, 'It is the cat.' Then the cock said, 'What! Did not I say you were not to tell him?' He replied, 'No, I did not tell him; it is he himself who has heard the news (and) come.' Now the cock has brought his spears, two in number. He stuck them in the ground, he fled, he entered the house (and) left them. He hid (himself). The cat came (and) and said, 'Whom do the spears belong to?'

عَمْدُ امْسِنْ يَنْقِيَا امْسِنْ دَامْسِنْ يَنْقِيَا امْسِنْ  
 بَكْتِيَا امْسِنْ مَنِيْدُ رَيْبُ دَبْرُ دُورُ يَنْقِيَا امْسِنْ  
 يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ دَوَقْتَسِنْ لَسِنْ يَنْقِيَا  
 عَمْدُ امْسِنْ يَنْقِيَا امْسِنْ مَنِيْدُ رَيْبُ دَبْرُ دُورُ  
 يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ  
 لَسَتْ لَسَتْ لَسَتْ لَسَتْ لَسَتْ لَسَتْ لَسَتْ لَسَتْ  
 يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ  
 دَامْسِنْ يَنْقِيَا امْسِنْ دَامْسِنْ يَنْقِيَا امْسِنْ  
 يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ  
 يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ  
 يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ  
 يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ  
 يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ يَنْقِيَا امْسِنْ



Aka-che na zakara na. 'Ina zakara?' 'Shi-na dāki.' Sai muzūrū ya je, ya būdē kōfa, ya kāma shi, ya kashe. Sai bŭzūzu ya zō, ya che, 'Kāwō in bō-ye maka har mu gama.' Ya ba shi, ya kai wani dāki, ya rufē. Su-ka-je, su-na-aiki. Aka-jima, sai kare ya yi salama. Muzūrū ya che, 'Wa ke salama?' Bŭzūzu ya che, 'Kare ne.' Sai muzūrū ya shiga dāki, ya bōyē. Kare ya zō, su-ka-yi gaisua da bŭzūzu, sai ya gani māsū, ya che, 'Wa ke da mā-sū?' Aka-che, na zakara ne. 'Ina zakara?' Muzūrū ya kashe. 'Ina muzūrū?' 'Shi-na dāki.' Sai kare ya shiga dāki, ya kāma muzūrū, ya kashe. Bŭzūzu ya che, 'Kāwō in bōye maka, har mu gama aiki.' Ya ba shi, ya kai dāki, ya rufē. Su-ka-je.

---

He was told they belonged to the cock. (He said), 'Where is the cock?' 'He is in the house.' Then the cat came (and) opened the door, (and) caught him (and) killed him. And the beetle came (and) said, 'Bring (him) (and) I will hide him for you till we have finished.' He gave the cock to him. He took it to another room (and) covered (it up). They went back (and) were at work. Soon after the dog hailed. The cat said, 'Who is that calling out his arrival?' The beetle said, 'It is the dog.' And the cat went into the house (and) hid. The dog came. He greeted the beetle; then he saw the spears (and) said, 'Whose are the spears?' He was told they were the cock's. 'Where is the cock?' 'The cat has killed (it).' 'Where is the cat?' 'He is in the house.' Then the dog entered the house. He seized the cat (and) killed it. The beetle said, 'Bring (it) here that I may hide it away for you till we have finished the work.' He gave him (and) he took it to a room, (and) covered (it up). They went off.

أَكْبَدَ كَرَامِي : أَمَدَ كَرَامِي : شَدَادَ كَرَامِي : سَيِّ  
 مُدَوَّرُ : يَجِي : يَمُودُ : يَكُوفُ : يَكَامِلُ :  
 يَكْتُمُ : سَيِّ مُدَوَّرُ : يَمُودُ : يَكُوفُ : يَكَامِلُ : يَجِي :  
 يَكُوفُ : يَمُودُ : يَكُوفُ : يَكَامِلُ : يَجِي :  
 سَيِّ مُدَوَّرُ : يَمُودُ : يَكُوفُ : يَكَامِلُ : يَجِي :  
 مُدَوَّرُ : يَمُودُ : يَكُوفُ : يَكَامِلُ : يَجِي :  
 سَيِّ مُدَوَّرُ : يَمُودُ : يَكُوفُ : يَكَامِلُ : يَجِي :  
 مُدَوَّرُ : يَمُودُ : يَكُوفُ : يَكَامِلُ : يَجِي :  
 سَيِّ مُدَوَّرُ : يَمُودُ : يَكُوفُ : يَكَامِلُ : يَجِي :  
 مُدَوَّرُ : يَمُودُ : يَكُوفُ : يَكَامِلُ : يَجِي :

Su-na aiki. Aka-jima, sai kūra ta zō, ya yi salama.  
 Kare ya che, 'Wa ke salama?' Būzūzu ya che, 'Ban sani ba,  
 kamar kūra che.' Ya che, 'Bari in je, in gani.' Sai ya che,  
 'Shiga nan.' Kare ya shiga dāki. Kūra ta zō.  
 Su-ka-yi gaisua. To gani māsū, ta che. 'Wa ke da mā-  
 -sū?' Ya che na zakara ne. 'Ina zakara?' 'Muzūrū  
 ya chainye.' 'Ina muzūrū?' 'Kare yā chainye.' 'Ina  
 kare?' 'Shi-na dāki.' Sai kūra ta shiga dāki,  
 ta kāma kare, ta kashe. Būzūzu ya zō, ya che,  
 'Kāwō in bōye maka har mu gama aiki.' Kūra  
 ta ba shi, ya ja, ya kai dāki, ya rufe. Su-ka-je  
 su-na aiki. Aka-jima, sai dāmisa ya zō, ya yi  
 salama. Sai kūra ta che, 'Wa ke salama?' Būzūzu

---

They were working. In a little while the hyena came (and) hailed. The dog said, 'Who is hailing?' The beetle said, 'I am not sure; it appears to be the hyena.' He said, 'Wait till I go and have a look.' And he said, 'Get in here.' The dog got into the house. The hyena came. They exchanged greetings. She (the hyena) saw the spears. She said, 'Who possesses the spears?' He (the beetle) said, 'They are the cock's.' 'Where is the cock?' 'The cat has eaten (it) up.' 'Where is the cat?' 'The dog has eaten it up.' 'Where is the dog?' 'He is in the house.' Then the hyena entered the house, caught the dog (and) killed it. The beetle came (and) said, 'Bring (it) here, that I may hide it for you till we have finished the work.' The hyena gave it to him; he drew (it) along, put it in the room, (and) covered it up. They went back. They were working. A short time passed, and the leopard came. He hailed them. And the hyena said, 'Who is that wanting admittance?' The beetle



لَسَا آيَكُ : آجَم : سَمِي كُورَا : قَدُورَا : مَتِي لَسَم : :  
 كَمَرِي تَرَا كِي : لَسَم : بُوَرُوَرُو : يَشْتَبَسِي :  
 كَمَر كُورَا : يَشْتَبَسِي : اَمَلَم : سَمِي :  
 يَشْتَبَسِي : كَمَرِي : مَتِي : كُورَا : :  
 سَمِي : عَمِي : مَتِي : مَتِي : مَتِي :  
 سَمِي : يَشْتَبَسِي : كَمَرِي : اَمَلَم : مَتِي :  
 يَشْتَبَسِي : اَمَلَم : مَتِي : كَمَرِي : يَشْتَبَسِي :  
 كَمَرِي : مَتِي : : سَمِي : كُورَا : مَتِي : :  
 مَتِي : كَمَرِي : مَتِي : :  
 كُورَا : : اَمَلَم : آيَكُ : كُورَا : :  
 مَتِي : مَتِي : مَتِي : :  
 : لَسَا آيَكُ : آجَم : سَمِي : مَتِي : :  
 لَسَم : : سَمِي : كُورَا : مَتِي : :

ya che, 'Dāmisa ne.' Kūra ta che, 'Ai na che kar ka gaya masa?' Ya che, 'Ban gaya masa ba, kō yā ji lābāri ne.' Sai kūra ta yi zai zai, zaa ta gudu. Sai būzūzu ya che, 'Kar ki gudu, tafō ki bōye nan, ko yā zō gaishe ni ne.' Sai kūra ta shiga dāki, ta bōye, dāmisa ya shigō. Su-ka-yi gaisua da būzūzu, su-ka-dinga yankan yanta, sai ya tada kai, ya gani māsū, kafe. Ya che, 'Būzūzu wa ke da māsū?' Ya che, 'Na zakara ne.' 'Ina zakara?' 'Muzūrū yā kashe.' 'Ina muzūrū?' '⁸ Kare yā kashe.' 'Ina kare?' 'Kūra tā kashe.' 'Ina kūra?' 'Ta na dāki.' Dāmisa ya tāshi, ⁹ sannū, ya shiga dāki. Kūra ta zaabura, zaa ta gudu, sai ya sainya mata akaifa

---

said, 'It is the leopard.' The hyena said, 'Oh! Did not I say you must not tell him?' He replied, 'I did not tell him, perhaps he has heard about it.' And the hyena ran here and there (looking) for a way to escape. And the beetle said, 'Do not run away, come here, hide in this place, perhaps he has only come to greet me.' The hyena got inside. Then (the leopard) exchanged greetings with the beetle. They were working away at cutting the grass, when he (the leopard) raised his head (and) saw the spears stuck (in the ground). He said, 'Beetle, who possesses the spears?' He replied, 'They are the cock's.' 'Where is the cock?' 'The cat has killed (it).' 'Where is the cat?' 'The dog has killed it.' 'Where is the dog?' 'The hyena has killed it.' 'Where is the hyena?' 'She is in the house.' The leopard rose up softly and entered the house. The hyena leaped up, to run away, but he stuck his claws in her





ga chiki. Ya falke, sai hanji ya fitō, sai  
 kūra ta fadi; ta mutu. Sai alkume ya zō,  
 ya che, 'Bari mu bōye ta, har mu gama aiki.' Su-ka-ja  
 su-ka-kai dāki, su-ka-aje, su-ka-ja askunia,  
 su-ka-rufe kōfa dāki. Su-ka-kōma bāyan gida,  
 su-na-yankan shibchi. Gaya na-tārua, māsuaiki  
 su-ka-tāru dayawa, su-na-yankan yanta. Aka-dade,  
 su gada, su barēwa duka, su zōmō, su bachia,  
 su mājē, su hargini, su gumki, su bauna,  
 su gīwa, duka su-ka-tāru, da kurēge, da kū-  
 -sa, da nāmun dāji mainya mainya, da kankanāna.  
<sup>10</sup> Hata tsuntsāye duka sun tāru wurin gayan būzūzu.

---

body. (She) fainted, and the intestines came out, and the hyena fell, (and) died. Then the beetle came (and) said, 'Let us hide her away till we finish the work.' They dragged (and) brought (it) into the room, (and) set it down. They drew the mat for covering the doorway (and) shut the door of the house. They went to the back of the house. They were cutting grass. The helpers were (by this time) assembling, and many workers had assembled (and) were cutting thatching grass. They went on increasing in numbers, duyker, all the bush-buck, hares, bush-goats, 'mājē' (?) hargini (?) hartebeest, bush-cow, elephants, all assembled, and jerboas, and rats, and the great beasts of the forest and the small. Even all the birds have assembled to assist the beetle (in his getting grass).

قَشِيكُ :: يِي بَا جِي :: لَسِي قَنِي جِي :: يِي هُوَا :: لَسِي  
 كُورَا قَنِي جِي :: قَشِيكُ :: لَسِي أَلْفِي جِي :: يِي دَل ::  
 يِي دَل :: يِي هُوَا يِي قَنِي :: قَم قَم آيِي :: لَسِي جِي  
 لَسِي جِي دَل :: لَسِي آيِي :: لَسِي جِي :: لَسِي كَنِي ::  
 لَسِي جِي :: كُورَا جِي :: لَسِي جِي :: يِي يِي جِي  
 :: لَسِي يِي جِي :: لَسِي يِي جِي :: لَسِي يِي جِي  
 لَسِي يِي جِي :: لَسِي يِي جِي :: لَسِي يِي جِي  
 لَسِي يِي جِي :: لَسِي يِي جِي :: لَسِي يِي جِي  
 لَسِي يِي جِي :: لَسِي يِي جِي :: لَسِي يِي جِي  
 لَسِي يِي جِي :: لَسِي يِي جِي :: لَسِي يِي جِي

Sai zāki kadai ne bai zō ba. Ana-nan ana-  
-aiki ankusa gajia, sai zāki ya zō.

Ya kwanta kusa da su. Ya yi nishi. Sai gaya  
ta wātse. Mainya mainya su-ka-dinga tāke  
kankana. A-tāke kankana dayawa. Sai zāki  
ya tāsō, ya zō, ya gani, ya che, 'Ina alkume?'  
Ya che, 'Gā ni.' Sai zāki ya che, 'Gā tāwa  
gaya nan, fitō ka kwāche, kō bai yi maka  
dādi ba?' Ya che, 'Yā yi mani dādi.' Sai zāki ya juya,  
ya yi tafia tasa. Būzūzu ya yi ta kwāsa nāma,  
ya kwāshe, ya tāra. Shi-na-chin abinsa da maatarsa. Ashe  
sun gama bāki ne, da zāki ya yi hakanan. Mafāri  
ke nan, idan ka-na-sō ka sāmu abinchi  
<sup>11</sup> alhāli ka-na-jin yunwa, sai ka gama

---

And it was only the lion that had not come. And they were all working and getting weary when the lion came. He laid down near to them (and) roared. Then the assembled helpers scattered. The great ones kept trampling on the small ones. Many of the small ones were trampled. Then the lion rose up (and) came forward. He looked (and) said, 'Where is the beetle?' He said, 'Behold me.' And the lion said, 'Look at (what) my alliance (with you has done). Come out and collect them. Or is it not pleasing to you?' He said, 'It has pleased me.' Then the lion turned round (and) went his own way. The beetle collected the meat, and pulled it off, (and) heaped it together. He was eating his spoils with his wife. Of a truth they had arranged it all with the lion to do all this. That was the origin (of what you do now) if you want to get food when you feel hungry; for you join



[illegible]

da mai-<sup>12</sup>karfi tukuna, saanan ka sāmu.

Shi ke nan. <sup>13</sup> Kungurus kan kūsu. Kūsu ba yā chi  
kai na ba, sai in chi kai, dan banza.

---

with some powerful person first, then you get (it). That is it.  
Off with the rat's head. The rat has not eaten my head,  
rather will I eat its head, son of a worthless fellow.

۱۰۰ مین کز جی تکرر سکن من کسارم :: سسک  
 شیک من کز کز شین کز کز من کز کز شین  
 کینا : سنی : انش کینا : سنی



## No. 27.

Wanan tāt̄sūniār <sup>1</sup>gizo che de zāki.

Gizogizo ya tafi <sup>2</sup>sun kīfi. <sup>3</sup>Ya kāma kīfi dayawa.

Shi-na-<sup>4</sup>banda, sai zāki ya zō, ya che, 'Gizō me ka ke yi nan?'

Gizō ya che, 'Ina-banda kīfi ne.' Zāki ya che, 'Ba ni guda in chi.' Ya ba shi, ya chi. Ya ji dādi, ya che, 'Kāra mani.' Sai

ya kāra masa, ya chi. Sai ya che, 'Kāra mani kuma.' Sai gizo shi-na-kūka. Sai zāki ya che, 'Gizo kū-

-ka ka ke yi?' Gizō ya che, 'Aa, ba kūka na ke yi ba,

hayāki ke shiga mani idānu.' Sai zāki ya che, 'Dauki

duka, ka ba ni, in chainye.' Sai ya dauki duka, ya ba shi,

ya chainye. Shi-na-kūka. Aka-jima, sai <sup>5</sup>makwarwa ta zō

ta-na-kūka, kuker! kuker! Sai gizō ya che,

This is a story about the spider and the lion. The spider went to fish. He caught many fish. He was frying them when the lion came (and) said, 'Spider, what are you doing there?' The spider replied, 'I am frying fish.' The lion said, 'Give me one to eat.' He gave him (and) he ate. He found it was sweet (and) he said, 'Add some more.' He added some more (and) he ate. Then he said, 'Add some more again.' But the spider was crying, and the lion said, 'Spider, you are crying.' And the spider said, 'Oh no, I am not crying; the smoke is getting in my eyes.' And the lion said, 'Lift them all (and) give me to devour.' And he lifted them all (and) gave him, (and) he ate them up. He (the spider) was weeping. Soon after the bush-fowl came along crying kuker! kuker! And the spider said,

وَقَرَّ قَلْبُكَ وَنَمَّ غُذُّكَ دَاك

غُذُّكَ دَاكٌ يَتَّقُ صُنَّكَ يَوْمَ يَكْمُ كَيْفَ مَقَرَّ

يَتَّقُ يَوْمَ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ

غُذُّكَ يَوْمَ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ يَتَّقُ دَاكٌ

‘Yar nema, dūbe ta, ʔa-na-yi mani tākama, kō gaishe ni  
 ba ta yi ba, sai ka che ba ni ya yi mata zāne nan ba.’ Sai  
 zāki ya che, ‘Gizō kai ka yi mata?’ Gizō ya che, ‘Ni na yi mata.’  
 Sai zāki ya che, ‘Gizo ba ka yi mani?’ Dōmin wauta. Sai gizō  
 ya che, ‘Naa yi maka.’ Da wuri kua ya ʔkyale. Sai zāki ya dinga  
 lālāshinsa, saanan ya yarda, Gizō ya che, ‘Ama da wia.’  
 Zāki ya che, ‘Da wane abu ake yi?’ Gizō ya che, ‘Da gawurtache  
 bauna, saanan a-bidi baba kazaura.’ Sai zāki ya che,  
 ‘Ab! wanan bābu wia.’ Sai zāki ya shiga dāji maza maza,  
 ya sāmu bauna gawurtache, ya kashe, ya jāwō, ya kāwō.  
 Su-ka-fēde. Gizo ya rēde fāta, ya che, ‘Sauran kazaura.’

‘Daughter of a profligate! Look at her, she is showing off her  
 airs before me. Even a greeting she does not give me, even you  
 might suppose (say) it was not I who gave her (her) spotted  
 plumage.’ And the lion said, ‘Spider, was it you who made them  
 for her?’ The spider said, ‘I made them for her.’ And the lion  
 said, ‘Spider, will not you make them for me?’ For he was a fool.  
 And the spider said, ‘I will make them for you.’ (Now) at first he  
 was going to refuse, but the lion implored him, and at last he con-  
 sented. And the spider said, ‘But it is difficult.’ The lion said,  
 ‘What is it done with?’ The spider said, ‘By means of a huge  
 bush-cow, next a big kazaura-tree.’ And the lion said, ‘Tut, that  
 is not hard.’ Then the lion went quickly off to the bush. He  
 found a big bush-cow (and) killed it. He dragged it (and) brought  
 it. They skinned it. The spider cut the skin in strips, (and) said,  
 ‘There remains the kazaura-tree.’

يَرْقَمَنَّ دُورِيَّتْ : تَنْدَا يَهْرَقَا حَمْنُ : كَحَوْغَنِي شَم  
بَتَيَّيْب : لَسْ كَبَا يَدَامُ مَيِّقَتَا بِنْتَانِي : لَسْ  
دَاك يَبْن : عِدْ رَكِيكِي مَيِّقَتَا : عِدْ لَوِي بِنْتَا مَيِّقَتَا  
لَسْ دَاك يَبْن عِدْ يَدَا كَيِّمَنْ : دُورِيَّتْ لَوِي لَسْ عِدْ لَو  
يَبْن : تَدَا يَك : دُورِيَّتْ كَوِيَا فِلَان لَسْ دَاك يَدَا مَع  
لَا لَانِي لَسْ لَسْ كَرِي مَيِّقَتَا : عِدْ لَوِي بِنْتَا مَيِّقَتَا  
دَاك يَبْن دُورِيَّتْ يَا بَاكِي : عِدْ لَوِي بِنْتَا مَع لَوِي بِنْتَا  
بُورِي لَسْ كَرِي بِنْتَا يَبْن كَوِيَا لَسْ دَاك يَبْن  
عَبَا لَوِي بِنْتَا يَا بَاكِي : لَسْ دَاك يَبْن عِدْ دَاك : مَع مَع  
يَسَا مَع بُو مَع لَوِي بِنْتَا يَكِي شَم : بَجَا لَوِي بِنْتَا لَوِي  
لَكِي بِنْتَا : عِدْ يَدَا مَع مَقَات : يَبْن لَسْ دَاك دَاك



Ya che, 'Sai kā je kā gani kazaura, ka <sup>8</sup>banke ta  
 da kirjinka, da <sup>9</sup>karfī, idan ta mōtsa, ka sākewa ta,  
 wanan ba ta yi, sai wada ka banka, ba ta mōtsa ba, ita ke yi.'  
 Yau, zāki ya shiga dāji, shi-na-neman kazaura. Idan ya ga  
 wanan, sai shi zābura, shi banke ta, ta yi mōtsi. Hakanan  
 har ya sāmu wata kazaura mai-girma, ya banke ta,  
 ba ta mōtsa ba har sau uku. Saanan ya zō, ye kirāwō  
 gizō. Gizo ya che, 'Sauran, runfa, a-dōra nama.' Akai,  
 zāki ya kariō itāche, su-ka-yi runfa, su-ka-dōra nāma.  
 Su-ka-fūra wuta. Saanan gizō ya che zāki shi zō shi kwa-  
 -nta. Zāki ya zō, ya kwanta gūtsun kazaura. Gizō  
 ya dinga daurinsa da kīri, ya tanke shi duka, ya rika

---

He said, 'Still you have to go (and) look for a kazaura-tree. Hit it hard with your chest (and) if it moves, leave it; such an one will not do. Only one that when you beat against it does not move, it will suffice.' So the lion entered the bush in search of a kazaura-tree. If he saw one, then he sprang at it, (and) beat against it. It moved. And so on, till he found a huge kazaura-tree (which) when he shook it, did not stir after (testing it) three times. Then he came and called the spider. He said, 'There remains a rack for putting the meat on.' It (the meat) was brought, the lion broke sticks, (and) they made a rack, (and) put the meat on it. They kindled a fire. Then the spider said the lion was to come and lie down. The lion came and lay down at the foot of the kazaura-tree. The spider began to tie him up with the (bush-cow) hide; he bound him up completely, (and) kept

يَتَّبَعُكَ كَمَا جِيءَ بِكَ مِنْكَ وَرَأَى كَيْفَ بَكَتَ  
دَكَرَ جَنَّتْ دَكَرَ جَمِيعًا إِنَّ تَقْوَى طَبَقَ دَكَرَ جَكَتْ  
وَقَرَّبَ قَتَّى : دَسَى وَدَكَرَ كَيْفَ بَكَتَ طَبَقَ : إِيَّاكَ  
يَعْرِدُ إِيَّاكَ يَشْتَعِلُ دَاخِمًا : لِيَتَّبَعُكَ كَمَا جِيءَ بِكَ مِنْكَ وَرَأَى كَيْفَ بَكَتَ  
وَقَرَّبَ قَتَّى : لِيَتَّبَعُكَ كَمَا جِيءَ بِكَ مِنْكَ وَرَأَى كَيْفَ بَكَتَ  
قَرَّبَ قَتَّى : لِيَتَّبَعُكَ كَمَا جِيءَ بِكَ مِنْكَ وَرَأَى كَيْفَ بَكَتَ  
بَتَمَّ طَبَقَ : دَسَى وَدَكَرَ كَيْفَ بَكَتَ طَبَقَ : إِيَّاكَ  
يَعْرِدُ : لِيَتَّبَعُكَ كَمَا جِيءَ بِكَ مِنْكَ وَرَأَى كَيْفَ بَكَتَ  
: دَسَى وَدَكَرَ كَيْفَ بَكَتَ طَبَقَ : إِيَّاكَ  
لِيَتَّبَعُكَ كَمَا جِيءَ بِكَ مِنْكَ وَرَأَى كَيْفَ بَكَتَ  
قَتَّى : دَسَى وَدَكَرَ كَيْفَ بَكَتَ طَبَقَ : إِيَّاكَ  
يَعْرِدُ : لِيَتَّبَعُكَ كَمَا جِيءَ بِكَ مِنْكَ وَرَأَى كَيْفَ بَكَتَ

tanbaya sa, 'Ina ne, bai tanko ba?' Sai zāki shi mōtsa,  
 shi ji wurinda shi ke iya mōtsi, shi che, 'Nan ne bai tanko ba.'  
 Sai gizō shi tanke da keau, shi che, 'Mōtsa in gani.' Shi mō-  
 -tsa, idan ya gani wurinda shi ke iya mōtsi, sai shi tanke  
 da keau. Hakanan hakanan har ya tanke shi, ba shi iya mōtsi  
 kuma. Saanan ya daukō<sup>10</sup> churakai ya sa wuta. Su-ka-yi ja zur.  
 Sai shi daukō guda daia, shi nāna masa, shi che, <sup>11</sup> 'Chuwai!  
 kifina, chuwai! gargazata, chuwai! rājiata, chuwai!  
 gwandōna, chuwai! kulumeta, chuwai! gīwaruata.' Har  
 ya zāne jikin zāki duka da churakai. Ya kwāshe nā-  
 -ma, da shi, da <sup>12</sup> maatar tasa, da yāyansa. Su-ka-kai gida,  
 su-ka-bar zāki kwanche gūtsun kazaaura, har zāki ya lālāche

---

asking him, 'Where is it I have not bound?' And the lion  
 squirmed about, that he might perceive where he could move, (and)  
 said, 'Here is a place you have not bound up.' Then the spider  
 trussed him beautifully and said, '(Try) and move that I may see.'  
 He moved. If he saw the place he could move, then he fastened it  
 up well. And thus till he bound him that he could not stir again.  
 Then he lifted up the skewers and put them in the fire. They  
 became red hot. Then he lifted up one and pressed it (against the  
 lion) and said, 'Chuwai! that's for my fish. Chuwai! that's for my  
 gargaza (a kind of fish). Chuwai! that's for my "kulume" fish.  
 Chuwai! that's for my "elephant of the water" (a kind of fish),'  
 and so on till he had spotted all the lion's skin with the skewers.  
 He carried off the bush-cow meat, he and his wife and children.  
 They reached home, and left the lion lying at the foot of the  
 kazaaura-tree, until the lion wasted away

ش

تَشْتَبِهَنَّ اِمَامُكُمْ بِمَنْ تَكْتَبُ : تَسْمَعُ اَكْ شُحْرُط  
شَجَرُ اَوْ اَكْ شَجَرُ عَن مَوْطِ : اَلشَّيْءُ تَقْبَلُ بِمَنْ تَكْتَبُ  
: تَسْمَعُ غَمْرًا : تَكْتَبُ عَمْرًا : اَلشَّيْءُ مُوْطِ اِنْ تَقْبَلُ : شُحْرُ  
ط : اَلَّذِي يَتَقَبَّلُ اَوْ اَكْ شَجَرُ عَن مَوْطِ : تَسْمَعُ شَتَبَكَ  
عَمْرًا : تَكْتَبُ عَمْرًا : قَمْرٌ تَكْتَبُ شَرَقُ اَلشَّيْءِ عَن مَوْطِ  
كَمْ : اَلشَّيْءُ تَقْبَلُ اَوْ كَمْ اَوْ كَمْ يَسْمَعُ : اَلشَّيْءُ قَدْ اَدْر  
: تَسْمَعُ شَدَّ اَوْ كَمْ اَدْر : شَدَّ اَدْر : شَدَّ اَدْر : شَدَّ اَدْر  
كَيْلِيًا : شَدَّ : عَمْرًا : شَدَّ : رَاجِيًا : شَدَّ :  
عَمْرًا : اَمْرًا : شَدَّ : كَلِمًا : شَدَّ : غَيْرًا : اَمْرًا : قَمْر  
يَدُ اَبْلِ كَمْ اَكْ : كَمْ : شَدَّ : كَمْ : يَكُوْنُ اَبْلُ : اَمْرًا  
: كَمْ : اَمْرًا : اَمْرًا : يَكُوْنُ : اَمْرًا : كَمْ : اَمْرًا :  
اَلشَّيْءُ اَكْ : كَمْ : اَمْرًا : كَمْ : اَمْرًا : اَمْرًا : اَمْرًا : اَمْرًا



ya kusa mutūa. Sai gara ta zō. Ta che, 'Mutun, mutun dan Adam, idan kā yi masa rāna, sai shi yi maka dare.' Sai zāki ya che. <sup>13</sup> 'Asha haba gara, yanzu kaman da ni ke nan mutun shi yi mani rāna, in yi masa dare?' Sai gara ta lāshe kīri. Zāki ya tāshi, da tāshinsa, sai ya lāshe gara. Ya wuche ya shiga dāji. Shi-na-neman gizō, shi-na-yāwō. Shi-na-tafi kamar zaa shi fādūa, sai ranan ya gamu da kwarangaman barēwa. Sai zāki ya che, 'Ke barē-wa ina zaa ki?' Ta che, 'Ina yāwō ne.' Daga nīsa bai kusa da ita ba, bale shi san kōwānenē. Ya che 'Ba ki ga gizō ba?' Ta che, 'Aa, Ala shi tsarē ni da ganin gizō, mai-mugun kai, ai wanda ke neman gizō, ai shi ma,

---

(and) was near to death. Then a white ant came along. She said, 'Man, man, the son of Adam, if you have made it day for him, he makes it night for you.' And the lion said, 'Come now, do not say so, white ant. Now placed as I am here, if a person made it day for me, would I make it night for him?' Then the white ant licked the strips of hide through, (and) the lion got up, and on getting up, licked up the white ant, and passed on (and) entered the bush. He was searching for the spider, and walking about. He went along as if about to fall, and one day he met a very thin bush-buck. And the lion said, 'You, bush-buck, where are you going?' She said, 'I am walking.' From some distance off (he spoke). He (the lion) did not go near him, much less did he know who it was. He said, 'Have you not seen the spider?' He said, 'No, may Allah protect me from seeing the spider, the evil-headed one. Now surely he who is seeking the spider, as for him,

يَكْسِرُ قُوَّةَ السِّنِّ حَمْرًا قَدْ رَأَى تَبَاثُثُ شَرَفٍ شَرَفٌ مُدَامٌ :  
إِذَا كَانَ يَمْسُرُ رَأْسَهُ السِّنِّ شَيْئًا كَدْرًا سِنِّي دَاك  
يَبْنِي أَشْيَ قِيَامًا يَبْنِي كَقَمَرٍ يَكْنُزُ مَثَرُ شَيْئًا  
رَأْسُ الْفَيْمَسِرِ دَرَسَ سِنِّ حَمْرًا قَدْ رَأَى شَيْئًا فِيمَا : دَاك  
يَتَدَلَّشُ دَمًا لَشَيْئًا سِنِّ يَتَدَلَّشُ حَمْرًا دَمِيخُوت  
يَشْفَعُ دَاك : شَيْئًا بَقَمَرٍ غَدَا : شَيْئًا يَدَا لَوَا  
يَشْدُقُ تَبَاثُثُ حَمْرًا شَيْئًا دَرَا : سِنِّ رَقَمٍ قَم  
دَكَمَرٍ نَحْمَرٍ بَرَكَا : سِنِّي دَاك يَتَدَلَّشُ بَكَبِير  
مَرَا إِمَامًا دَاك : تَبَاثُثُ إِمَامًا يَدَا لَوَا : دَمِيخُوت  
بَكَبِيرٍ دَمِيخُوتٍ بَكَبِيرٍ شَيْئًا حَمْرًا لَوَا : يَتَدَلَّشُ  
بَكَبِيرٍ دَمِيخُوتٍ تَبَاثُثُ حَمْرًا لَوَا : دَمِيخُوت  
مَيِّمُ حَمْرٍ دَمِيخُوتٍ دَمِيخُوتٍ بَكَبِيرٍ دَمِيخُوتٍ : دَمِيخُوت

'yā fi shi mūgun kai.' Sai zāki ya che, 'Me ya fāru?' Sai ta che, 'Ai kwānanga barna shi ke yi chikin dāji, ba ka gani wada na zama ba, nā lālāche, mun yi fada da gizō, sai ya nūna mani hannū, nā lālāche, bai bugē ni ba, kōwa ya yi fada da shi idan ya nūna masa hannu, sai mai-shi shi lālāche.' Sai zāki ya che, 'Dōmin Ala barēwa idan kin gane shi, kar ki che ina bidansa.' Sai barēwa ta che, <sup>16</sup>'Nā ji.' Ashe gizō ne ke chiki. Zāki kūa tsōrō ya kāma shi. Sai gizō ya yi maza maza, ya yāda fātar barēwa, ya kōmō, shi-na-fadi, 'Ina <sup>16</sup>zākin shi ke?' Har ya chika da shi. Ya che, 'Gā ni, an-che ka-na-bida na.' Sai zā-ki ya fadi kasa, shi-na-afi, shi-na-fadi, 'Nā tuba, ba ni bidanka.' Gizō kūa, shi-na-zāgi, shi-na-fadi, 'Gōbe in kāra ji ka-na-bida na, <sup>17</sup>kaa gani, ai nā che idan ba ku kiyāye ni ba, chikin dājinga

he has surpassed him in evil.' And the lion said, 'What is the matter?' And she said, 'Oh, in these times evil is he doing in the bush. Do not you see what I became? I have wasted away. We have quarrelled with the spider, and he pointed his hand at me and I wasted away. He did not strike me; whoever fights with him if he points his hand at him, then he who has this done to him wastes away.' Then the lion said, 'For the sake of Allah, bush-buck, if you have seen him, do not say I was looking for him.' And the bush-buck said, 'I have heard.' Now really the spider was inside. As for the lion, fear seized hold on him. Then the spider made haste; he threw off the bush-buck skin (and) came back, (and) was saying, 'Where is that lion?' till he met him. (And) he said, 'See me, I am told you are looking for me.' But the lion fell down (and) prostrated himself and said, 'I have repented; I will not follow you.' And the spider, too, was swearing and saying, 'To-morrow if I hear you are following me you will see. Moreover, I have said if you do not obey me in this bush



ياد و ميشو و غم کن : تس دعا کي يثا بيقار : تس  
 تبا آء کوا قشع بز قاشک تس کمر ايج : بک فتم و ت  
 ترمب : تالالاب : متيقه عذر : تس ينو قاس  
 متنو اما لاب بيني غميت : کوا ايج قد شمس : اذن  
 ينو قاس متنو تس ميشم شالاب : تس دعا کي يثا  
 دو مزل آيم زو : اذن کت غميش : کمر کت انا بد فتن  
 تس بر سوا متنا ماچ : آتش عذر و تم کتک : تس دعا کي  
 کور و يدا کما شمس تس عذر و يسي قمره : يمياد قاتر  
 بيم روا : يکوم روا : شمس قمره : انا کتک شمس :  
 قمر تیکد شمس : يثا عذر انا کتک انا : تس دعا  
 کي يثا کس شمس آء : شمس قمره قمره : يثا بد کتک  
 عذر و کور شمس اغم شمس قمره عذر و يثا کتک : کما  
 بيم انا کتک عذر : آء کما شمس انا کتک يثا بيم کتک : بيم



<sup>18</sup>kaa ga wia.' Sai ya che, 'Anbar ku ne, ku ke rēna mutāne, tāshi munāfiki.' Shi ke nan. <sup>19</sup>Kungurus kan kūsu.

Kūsu ba yā chi kaina ba, sai in chi  
kai, dan banza.

---

you will see trouble.' And he said, 'You are pardoned, you (who) despise people. Get up, you hypocrite.' That is it. Off with the rat's head! The rat has not eaten my head, rather will I eat the head of the son of the worthless fellow.

کَلَامُ قَدِيسٍ: لَسْتُ بِتَابِعٍ كُنْتُ كَبِيرٌ وَمِنْ قَدِيسٍ  
قَدِيسٌ مَا جِوْنُ شَيْءٍ نَزَفْتُ كُنْتُ كُنْتُ جَلَسَ  
كَلَامُ قَدِيسٍ: لَسْتُ بِتَابِعٍ كُنْتُ كَبِيرٌ  
كَلَامُ قَدِيسٍ: لَسْتُ بِتَابِعٍ كُنْتُ كَبِيرٌ

## No. 28.

Wanan tātsūniar <sup>1</sup> gizō da hankāka che.

Wata shēkara aka-yi yunwa, bisa, kasa, bābu abinchi. Hankā-  
-ki su-na-zūa tsakar rua, su-na-dēbō baure, su-na-kāwō gida  
su-na-chi. Wata rāna gizō <sup>2</sup> ya ji lābāri, da su-ka-kōmō gida,  
sai ya daukō katanga, wai shi <sup>3</sup> zaa shi dīban wuta.

Ya bidi dankō, ya like duwāwunsa da shi, ya tafi gidan  
hankāka. Ya ishe, <sup>4</sup> su-na-chin baure, su-na-zuba

wani kasa. Sai ya je bisan baure, ya zamna. Ya gaishe su.

Ya tāshi. Baure ya mane ga gūtsunsa. Ya dēbe wuta, ya tafi  
gida, ba su sani ba. Ya kai gida, ya aje. Ya kashe wuta ya kōmō  
ya zamna bisa baure, ya mane masa, ga gūtsu. Ya dēbi wuta,  
ya kai gida, ya aje baure. Ya kashe wuta, ya kōmō kuma

This is a story about the spider and the crows. A certain year there was a famine, above, (and) below there was no food. The crows used to go to the middle of a river and pluck figs (from a tree that stood in the water) and bring them home (and) eat them. One day the spider heard about this, (and) when they (the crows) came back home, then he took up a piece of broken pot, saying he was going to get some fire. He (then) sought for some wax and plastered his testicles with it (and) went off to the crows' home. He came on them eating figs, and they were throwing some down on the ground. Then he went on top of the figs, (and) sat down. He greeted them. He rose up. The figs stuck to his bottom. He drew some hot ashes from the fire (and) went home. They did not know what he had done. He took (the figs) home (and) put them aside. He put out the fire, (and) went back, (and) sat down on top of the figs; (they) it stuck to his bottom. He drew out some fire. He took (them) home (and) put the figs aside. He put out the fire (and) returned again

وَمَنْ تَلَا حُرِّمَ غَدَاةً وَمَنْ كَتَبَ

وَتَشَاكَرَ: أَكْبَرُ مَوْسَى كَسَدًا: بِمَا أَبَيْتُ: قَتَلَا

كَمَ اسْتَدَاءُ طَعْمُ زَوَالٍ: اسْتَدَاءُ مَجُوبٍ بِرُوحٍ: اسْتَدَاءُ كَارِوَعْدَا

اسْتَدَاءُ: وَمَنْ تَرَامَى غَدَاةً وَرَبَّحَ لَابَدًا: دَسَكُوهُ مَوْعِدًا: :

لَسَى يَدُوكُمَا كَتَنَتْ: وَمِشْمَدُ الْبُرْجِ يَتَفَحُّ قُلُوبًا

يَبْجِدُ غُفْوًا: يَلْبِقُ دُخَانُ الْفَسْرِ شِمًا: يَتَفَحُّ غَدَاةً

مَنْكَارًا: يَلْبِقُ اسْتَدَاءُ [REDACTED] شَرْجُورًا: اسْتَدَاءُ

وَنَكَسَ لَسَى بِجِي مَسْرُورٍ يَدَّ مَعَهُ يَغْمُ شِمًا

يَتَلَا شَرْجُورًا يَجْعَلُ غُفْوً طَنَسَ: يَجْمَدُ قُلُوبًا يَتَفَحُّ

غَدَاةً لَسَى يَدًا: يَتَكِي غَدَاةً أَيْ بِلِسَانِهِ يَتَكِي يَكُونُوا

يَدَّ مَعَهُ مَسْرُورًا: يَجْعَلُ مَسْرُورًا يَدَّ مَعَهُ يَدَّ مَعَهُ

يَتَكِي غَدَاةً أَيْ بِلِسَانِهِ يَتَكِي يَكُونُوا

يَكْشَلُ



har sau uku. Hankāka ta che, 'Wani irin diba wuta ke nan, ka-na-zūa, ka-na-kashēwa, ka-na-kōmōwa?' Sai gizō ya che, 'Aa ba kashēwa na ke yi ba, mutua ta ke yi da kai(n)ta.' Hankāka ta che, 'Kariā ne, dōmin baurenga ka ke kōmōwa.' Hankāka ta dibi baure, ta ba shi, ta che, 'Ba dōmin mūgun hālinka ba, <sup>5</sup> daa sai mu di-nga zūa tāre.' Sai gizō ya fādi da kūka, 'I! i! i! Dōmin uwayenmu sun mutu kuma ba mu rika zumunta. I! i! i! Ai da uwayenmu zaa su mutūa, su-ka-che mu rika zumunta, kōwa ya <sup>6</sup> shāmu abinchi shi bai da-n uwansa.' Sai hankāka ta che, 'Bari kūka, tafi gida, idan gari ya wāye, da asuban fārin ka zō, mu tafi da kai.' Gizō ya che, 'Tō.' Ya shārē

(and did so) three times. A crow said, 'What kind of way is that to get fire? You are going, (and) quenching it (on purpose) (and) coming back again.' But the spider said, 'No, no, I am not quenching it, it died out itself.' The crow said, 'It is a lie; because of these figs you keep coming back.' The crow picked out a fig (and) gave him, (and) said, 'If it was not for your evil nature, then we might have gone together (to where the fig-tree is). And the spider fell down with sobs, 'Ē! ē! ē! Since my parents have died, we have not made any friends again. Ē! ē! ē! No, when my parents were about to die, they said I must make friends (with people); whoever jot (got) food was to give his fellow creature.' And the crow said, 'Stop crying, go home. When it is dawn at the very first streak come, we will take you.' The spider said, 'It is well.' He dried

من السواك : فَنَكَاكَ قَبْلَ : لَوْ بَدَأْتُ مَعَهُ لَمْ يَكُنْ  
 كَمَا دُرُوكَ كَثِيرًا اَكُنَا كَوُفُورًا : لَسَنِي غَدَا لِيَتَّ  
 قَاعٌ : يَدَاكَ لَشَوَا مَجِيئًا : مَنُوتُكَ سَيِّدُ كَيْتَا  
 : فَنَكَاكَ قَبْلَ : كَرِيهَانِس : دَلُوقُنْ بَخْرِي لَمَّ :  
 كَبْكُ كَوُفُورًا : فَنَكَاكَ تَعْدِي مَيَا بَخْرِي نَقِي  
 شَن : قَبْلَ دَلُوقُنْ مَعَهُ غَرَقَا لِنَكَبَا : دَلُوقُنْ مَعَهُ  
 نَمَّ دَلُوقُنْ بَخْرِي لَسَنِي غَدَا لِيَتَّ قَاعٌ : كَوُفُورًا : اِيِي  
 دَلُوقُنْ مَعَهُ اِيِي : لَسَنِي غَدَا لِيَتَّ قَاعٌ : كَوُفُورًا : اِيِي  
 : اِيِي : اَدَا دَلُوقُنْ مَعَهُ اِيِي : لَسَنِي غَدَا لِيَتَّ قَاعٌ :  
 مَعَهُ : اِيِي : كَوُفُورًا : اِيِي : اِيِي : اِيِي : اِيِي :  
 نَمَّ دَلُوقُنْ مَعَهُ : لَسَنِي غَدَا لِيَتَّ قَاعٌ : كَوُفُورًا :  
 تَعْدِي : اَدَا دَلُوقُنْ مَعَهُ : اِيِي : اِيِي : اِيِي : اِيِي :  
 كَوُفُورًا : اِيِي : اِيِي : اِيِي : اِيِي : اِيِي : اِيِي :

hawāye, ya tafi gida. Da aka yi kwānan fārin, sai gizō  
 ya tārā <sup>7</sup> yāyi, ya fūra wuta wajen gabas, gabas ta yi haske.  
 Sai ya zō, ya tada hankāka, ta-na-kwāna, sai ya che,  
 ‘Asubā <sup>8</sup> tā yi.’ Sai hankāka ta che, ‘Haba gizō, ai kai ne  
 ka sa wuta, tafi tukuna, sai kāji sun yi kūka,  
 saanan ka zō.’ Da zūansa, ya kwanta kadan. Sai ya tā-  
 -sō, ya būde akurkin kāji. Shi-na-bugunsu. Su-na-  
 -kūka. Sai ya zō, ya tādā hankāka, ya che, ‘Kun ji  
 kāji su-na-kūka.’ Hankāka ta che, ‘Haba gizō,  
 ai kai ne ka ke bugan kāji, tafi, sai lādan <sup>9</sup> yā yi kiran  
 sala, saanan ka zō.’ Ya kōma gida. Da zūansa, sai  
 ya dinga kiran sala, ‘<sup>10</sup>Ayāhu akubai, ayāhu akubai.’

his tears (and) went home. When people were having their first sleep then the spider collected straws (and) kindled a fire towards the east, (and) the east became bright. Then he came and found the crow asleep, and he said, ‘Early dawn has come.’ But the crow said, ‘Come now, spider, it is you (who) made a fire. Off with you, in the meantime till the fowls have crowed, then you can come.’ On his going off he slept a little; then he got up (and) opened the fowl-house, (and) was beating them, (and) they were crowing. Then he came (and) met the crow, (and) said, ‘You have heard the fowls are crowing.’ The crow said, ‘Come now, spider, was not it you who were beating the fowls? Off you go, and not until the muezzin has called to prayer must you come.’ He, (the spider) went off home. On his coming, then he began to call to prayer, ‘Yallah is yate, yallah is yate’ (Allah is great).

سَوَاطِينٍ يَتَّبِعُونَ عِدَايَ أَتَى بِكُم مِّنْ جَارُونَ لَسَىٰ غَدًا  
 يَتَذَكَّرُ أُولَئِكَ لَمَّا جَاءَهُمْ قَبْلُ قَبْلُ قَبْلُ قَبْلُ  
 لَسَىٰ غَدًا يَتَذَكَّرُ أُولَئِكَ لَمَّا جَاءَهُمْ قَبْلُ قَبْلُ قَبْلُ  
 أَتَى بِكُم مِّنْ جَارُونَ لَسَىٰ غَدًا يَتَذَكَّرُ أُولَئِكَ  
 كَسَا أُولَئِكَ قَبْلُ قَبْلُ قَبْلُ قَبْلُ قَبْلُ قَبْلُ  
 لَسَىٰ غَدًا يَتَذَكَّرُ أُولَئِكَ لَمَّا جَاءَهُمْ قَبْلُ قَبْلُ  
 لَسَىٰ غَدًا يَتَذَكَّرُ أُولَئِكَ لَمَّا جَاءَهُمْ قَبْلُ قَبْلُ  
 كَسَا أُولَئِكَ قَبْلُ قَبْلُ قَبْلُ قَبْلُ قَبْلُ قَبْلُ  
 كَسَا أُولَئِكَ قَبْلُ قَبْلُ قَبْلُ قَبْلُ قَبْلُ قَبْلُ  
 أَتَى بِكُم مِّنْ جَارُونَ لَسَىٰ غَدًا يَتَذَكَّرُ أُولَئِكَ  
 لَسَىٰ غَدًا يَتَذَكَّرُ أُولَئِكَ لَمَّا جَاءَهُمْ قَبْلُ قَبْلُ  
 يَدْعُوهُ كَمَا دُعِيَ فِي الْقُرْآنِ أَتَى بِكُم مِّنْ جَارُونَ  
 =



Sai ya kōmō, ya tāda hankāka, ta che, 'Ai kai ne, ina-ji ka ke yi.' Sai ta che, 'Tafi gida, idan gari ya wā-ye, <sup>11</sup> naa zō in tāshe ka, kar ka zō kuma.' Saanan gizō ya hankura. Da asubā ta yi, sai hankāka ta je, ta tāshe shi. Su-ka-yi masa tarbachen fikāfikai, su-ka-tāshi, su-ka-tafi tsakar gulbi, su-ka-hau baure, su-na-dība. Sai idan ya gani zaa su dība wani, sai shi che, 'Nāwa ne, ni na gane shi tunda fārin, kar ku dība.' Sai su bari, shi je, shi dēbe, shi sa māla. Hakanan har ya dēbe baure duka, ya bar su. Hankāka da ta kāwō shi ta che, 'Tō gizō ba (ka) ga abinda na ke fadi ba?' Sai su-ka-yi fushi (sk)

Then he went back, (and) met the crow. (And) she said, 'Oh no, it was you. I heard you doing it.' And she said, 'Go home. If it is dawn, I shall come (and) waken you. Do not come again.' Then the spider had patience. When dawn came then the crow came and roused him. They (the crows) gave him a feather each, (and) they rose and went to the middle of the river (and) climbed the fig-tree (and) were plucking the fruit. But (the spider) when he saw they were about to pick one (of the figs), then he said, 'That is my one, I saw (it) long ago; you must not pluck it.' And they desisted, and he came, (and) plucked it (and) put it in his bag. And thus (he did) till he had plucked all the figs and let them (get none). The crow who had brought him said, 'All right, spider, do not you see the thing I was saying (about your bad character)?' And they (the crows) got angry,

لَسِيْكَوْهُوِيْتَادَفَنَكَاكَ : تَشَاتَاةَ حَيْنِيْل :  
 اِشَاجَ كَجَكِي : لَسِيْ تَشَاتَاةَ عَدَاةَ زَغْمِيْ يَلَا  
 يَكِيْ قَدَاةَ اَوْنَتَاةَ بَشَاةَ : كَمَزَاةَ لَكَم : اَمْعَمَس  
 عَزَاةَ : يَتَنَكَمَر : دَاَصِيْاَتَمِي : لَسِيْ قَفَاةَ  
 تَجِيْ قَفَاةَ بَشِيْش : لَسِيْ تَمَقَسَ تَرَبَشِيْوَكَاةَ  
 : لَسِيْ تَدَاةَ : لَسِيْ تَجِيْ : طَكَمَ عُلِيْم : لَسِيْ  
 بَخْرُوْر : لَسِيْ دِيْمَا : لَسِيْ اَدْرِيْوَكَاةَ : اَشْرِيْمَا  
 لَوْن : لَسِيْ تَشَاتَاةَ لَوْنِي : يَمِيْ تَشَاتَاةَ قَاوَر  
 كَمَزَاةَ : لَسِيْ لَسِيْ تَجِيْ تَجِيْ : لَسِيْ  
 لَسِيْ قَدَاةَ : لَسِيْ تَمَقَسَ تَرَبَشِيْوَكَاةَ : بَخْرُوْر  
 يَمِيْ تَشَاتَاةَ : لَسِيْ تَشَاتَاةَ : تَشَاتَاةَ  
 يَمِيْ تَشَاتَاةَ : لَسِيْ تَشَاتَاةَ : لَسِيْ

su-ka-kwāche fikāfikaisu, su-ka-tāshi, su-ka-zō gida,  
 su-ka-bar shi <sup>12</sup> tsugunē, bisa baure. Ya rasa wurinda zaa shi bi,  
 gaba rua, bāya rua. Shi-na nan har rāna ta kusa fāduwa, sai  
 ya che, 'Bari ni ma in tuma, ai su ma tuma su-ka-yi.' Sai  
 ya tuma, sai ya fādi chikin gulbi, punjum! Sai gidan kada.  
 Sai ya che, '<sup>13</sup> La iya, ashe nan ku ke.' Sai ya dinga kūka.  
 Su-ka-che, 'Ina ka fitō, ka zō, ka-na-kūka?' Sai ya che, 'Yā-  
 -ya ku bar tanbaya. Tun zāmanin kākaninku, dōmin  
 kin ji ina yārō, na bache, a-ka-yi bida, aka gaji (ba g)  
 ba aganē ni ba, sai yau Ala ya kāwō ni.' Shi-na-kūka  
 da hawāye shabshab! har su-ka-che, 'Bari kūka hakanan  
 kuma, ai kā zō gida ne.' Sai su-ka-ba shi dāki wurin da kada

---

(and) snatched out their feathers, (and) rose up (and) went home,  
 (and) left him squatting there on top of the fig-tree. He could  
 not think where to go, water in front, water behind. He was  
 there till nearly sunset, and he said, 'Wait, I too must jump, for  
 it was merely a jump they (the crows) gave.' So he jumped,  
 but he fell into the river, plump! And it was the home of the  
 crocodile. And he (the spider) said, 'There is no God but Allah,  
 this is the place you are.' And he commenced to cry. And they  
 (the crocodiles) said, 'Where have you come from, that you come  
 (and) are weeping?' And he said, 'Children, leave off asking.  
 Since the days of your grandfather, that you may understand I  
 must tell you I was then a boy, I was lost. I was sought for till they  
 were weary, and have not been seen except to-day (when) Allah  
 brought me here.' He was weeping, with tears falling splashing,  
 till they said, 'Stop crying like this now, for now you have come  
 home. Then they gave him a room where the crocodiles

1425-2



kada ke kwai. Achikinsu, wani mai-hankali, ya che, 'Ku bari mu gani idan gaskiā ne shi danginmu ne.' Sai ya che, 'Ayi kunun lāka aba shi, idan ya sha, gaskiā ne, idan bai sha ba, kariā shi ke yi.' Yau sai aka-yi kunun lāka, aka-ba shi chike da kworiā, da aka-kai masa. Sai ya che, 'Yāya wa yā gwoda maku irin abinchin nan, na mutānen da wuri?' Sai ya fūde gūtsun kworiā, ya gina rāme, ya aza kworiān bisansa. Kunun ya yōye duka, ya shiga rāme. Sai ya che, 'Yāya ku tafō ku dauki sūdi.' Sai yāra su-ka-zō, su-ka-dauki kworia, su-ka-che, 'Ashe danginmu ne.' Dākin da aka-sa shi, akwai kwai kada chiki, guda dari da guda daia. Da zaa ashiga kwāna, sai ya che. 'Tō yāya, idan

---

crocodiles laid eggs. (Now) among them (the crocodiles) one who had all his wits about him said, 'Wait, let us see if it is true he is one of our family.' So he said, 'Let some mud gruel be made (and) given him. If he drinks it is true (what he says), if he does not drink he is telling lies.' So they made mud gruel (and) gave him a calabash full, which they brought him. And he (the spider) said, 'Children, who has shown you this kind of food of the people of long ago?' But he bored a hole in the bottom of the calabash. He dug a hole, he set down the calabash over the hole; all the gruel drained through and went into the hole. And he said, 'Children, come and take what is left.' And the children came (and) lifted up the cup, and said, 'Truly he is of our family.' (Now) in the room where he had been put there were the crocodiles' eggs, one hundred and one in number. When he was going in to sleep, then he said, 'All right, children, if

[illegible]

kun ji pus! ku che, Tūsan bākō, tūsan bākō.  
 Ashe ya yi haraman chinye kwai kada. Ana-nan dare  
 ya yi, sai gizō ya dauki kwai kada, ya jēfa wuta,  
 sai kwai ya pashe pus! da ya ji zāfin wuta. Yāra  
 su-ka-che, 'Tūsan bākō, tūsan bākō.' Sai uwa-  
 -yensu su-ka-dinga yi ma yāra fada. Sai ya che, 'Ku bar su,  
 ai jīkōkīna ne.' Yau idan aka-jima, sai ku ji pus!  
 'Tūsan bākō, tūsan bākō.' Hakanan har  
 ya gashē kwai duka, sauran guda daia. Da gari  
 ya wāye sai aka-che, 'Yāra ku daukō kwai nan  
 a-kidaya.' Sai ya che, <sup>14</sup>Ku bai, ku bai, ni nā daukō.  
 Sai ya je ya daukō, aka-zāna. Aka-che, 'Ajie nan.' Sai ya che,

---

you have heard pop! you must say, It is the stranger breaking wind, it is the stranger breaking wind.' Of a truth he had the evil design of eating up the crocodiles' eggs. Then when night came the spider lifted a crocodile egg and cast it on the fire (and) the egg broke pop! when it encountered the heat of the fire. The children said, '(It is) the stranger breaking wind, (it is) the stranger breaking wind.' But their parents began to scold the children, but he (the spider) said, 'Leave them alone, are they not my grandchildren.' Now, every now and then you heard pop! and, 'It is the stranger breaking wind, it is the stranger breaking wind.' And so (he went on) till he had put all the eggs on the fire except one solitary one. When it was dawn they were told, 'Children, lift up the eggs and let them be counted.' But he (the spider) said, 'Stop, stop, I have lifted them.' Then he went and lifted one, and marked (it). They said, 'Set it down here.' But he (the spider) said,

كُنْجُ فُشَن كُنْجُ ثَوَسَن بَا كُو ثَوَسَن بَا كُو  
الْبُكِي بَا تَقَر مَن ثَوَسَن كُو يَكْ : اَقْدَا مَن دُرْسِ  
يَقُو سَن غَدَا اَمِيْدُ لُكْ كُو يَكْ : يَمِجْ دُرْسِ :  
لَمِ كُو يَكْ يَقُو فُشَن دُرْسِ دُرْسِ : اَمِيْدَا : اَمِيْدَا  
لُكْ ثَوَسَن بَا كُو اَو ثَوَسَن بَا كُو : لَمِ غَدَا  
يَمِش : لُكْ مَن يَمِيْدَا اَمِيْدَا : لَمِ يَمِش كُيَمِشَن  
اَن : يَمِش كُيَمِشَن : يَمِش اَمِيْدَا لَمِ يَمِش فُشَن  
ثَوَسَن بَا كُو ثَوَسَن بَا كُو : اَمِش كُيَمِشَن  
يَمِشَن كُو يَكْ : لَمِ يَمِش اَمِيْدَا : اَمِيْدَا  
يَمِش : لَمِ اَمِيْدَا اَمِيْدَا : كُو يَمِشَن  
اَمِيْدَا : لَمِ يَمِش كُيَمِشَن : يَمِيْدَا اَمِيْدَا :  
لَمِ اَمِيْدَا : اَمِيْدَا : اَمِيْدَا : اَمِيْدَا : لَمِ يَمِشَن



‘Aa bari in dinga kai ina kōmōwa.’ Aka-che,  
 ‘Tō.’ Ya rika daukōwa, ana-zānāwa, shi-na-zūa,  
 shi-na-lāshe zānen da aka-yi, shi-na-kōmōwa  
 da shi. Hakanan har ya chika guda dari da guda daia.  
 Saanan aka-che ya chika. Shi ke nan dada ya che, ‘<sup>16</sup> Nā gani  
 gida kuma, naa tafi in daukō kaninku,  
 da māta, in kāwō zama daia, kōmi mutun shi ke bida  
 bābu kamar mahaifa.’ Sai su-ka-che, ‘Tō, bābu laifi,  
 ka zō maza ga jikōkinka, ka zō ku di-  
 -nga wāsa da su.’ Ya che, ‘Tō.’ Sai su-ka-che,  
 ‘Akai shi gulbi, a-fishē shi.’ Aka-kai shi, aka-sa jirgi.

---

‘No, no, let me keep taking (them) back and returning (with another).’ They said, ‘All right,’ (and) he kept bringing them backward and forward; it was marked; (and) he was going back and licking off the mark they had made and returning with it (the same egg). And so on till he had reached one hundred and one; then they said he had accounted for all. Things were thus when he said, ‘I have seen home again. I shall set out and get your younger brothers and (my) wives that I may bring them, (and we may all) become one (family). Whatever a man may seek for there is nothing to compare with those who bore him.’ And they said, ‘It is well, there is no harm in that. Come back quickly to your grandchildren, come and play with them.’ He said, ‘All right.’ And they said, ‘Let him be escorted to the river and taken over.’ He was escorted and put in a canoe.

عَمَّ بِمِائَةٍ مَعَهُ كَيْفَ : اِنَّمَا كُوْمُوْا : اَعْمُوْا  
 مَوْ : يَمِيْرَكَ وَكُوْرًا : اَمَّا اَمَّا اَرَا : شَتَا اَرَا :  
 شَتَا اَللّٰهُمَّ : اَمَّا اَمَّا اَرَا : شَتَا اَرَا :  
 اَللّٰهُمَّ : مَكْتُمٌ مِّمَّنْ : اَمَّا اَرَا : اَمَّا اَرَا :  
 اَللّٰهُمَّ : اَمَّا اَرَا : شَتَا اَرَا : اَمَّا اَرَا :  
 اَللّٰهُمَّ : اَمَّا اَرَا : اَمَّا اَرَا : اَمَّا اَرَا :  
 اَللّٰهُمَّ : اَمَّا اَرَا : اَمَّا اَرَا : اَمَّا اَرَا :  
 اَللّٰهُمَّ : اَمَّا اَرَا : اَمَّا اَرَا : اَمَّا اَرَا :  
 اَللّٰهُمَّ : اَمَّا اَرَا : اَمَّا اَرَا : اَمَّا اَرَا :  
 اَللّٰهُمَّ : اَمَّا اَرَا : اَمَّا اَرَا : اَمَّا اَرَا :

Ana-tūka shi har su-ka-kai tsakan rua. Saanan wani mai-hankali ya che, 'A-je, a-dūba kwai, a-gani.' Aka-je, aka-dūba, aka-gani, kwai guda daia ya saura. Aka-che, 'A-yi maza a-kōmō da bākō nan. Sai aka-je ba-kin rāfi, ana-che, 'A-kōmō da bākō nan.' Wanda ke tūka shi kuruma ne, ba shi ji kwarai. Idan aka-che, 'A-kōmō da bākō nan.' Sai gizō shi che, 'Tō, kā ji, wai a-yi maza da bākō nan, sābon rua yā zō, yi maza.' Hakanan har aka-fishē shi, ya yi tafia tasa. Shi ke nan.

<sup>16</sup> Kungurus kan kūsu.

---

He was paddled until he reached mid-stream. Then one of the crocodiles who was smart said, 'Let us go and look at the eggs.' (So) they went and looked, and saw one single egg was left. And they said, 'Let this stranger be brought back at oncē.' And they went to the edge of the river and were saying, 'Let the stranger be brought back.' The one who was paddling was deaf, he did not hear very well. And when they said, 'Let the stranger be brought back,' then the spider he said, 'There you are, have you heard, They say, Hurry up with the stranger, as a freshet has come down. Make haste.' And so (he said) till he was across; (and) he went his way. That is it. Off with the rat's head.

اَمَّا مَوْكِدُكَ فَمِنْ قَمَرٍ سَكَنَ طَعْمُ رَوَا: لَسَقَنَنْ:  
 وَفِيهِ خَلَامٌ يَبْدُو اَجَلِي اَذْوَابُ كَوْسٍ: اَعْنَمُ: اَلْجَبِي  
 اَكْدُ لَوْبُ: اَلْكَفَمُ: كَوْسٌ عَمْدَةٌ يَلْسُورُ: =  
 اَكْبُ اَيْقَدُ اَكُو مَوْعِدُ بَا كَوْسٍ: لَسَقَنَنْ اَلْجَبِي بَا  
 كَمَرٍ اَوَّلُ اَمَّا مَوْكِدُ اَكُو مَوْعِدُ بَا كَوْسٍ: لَوْبُ  
 بَكْتُ مَوْكِدُكَ فَمِنْ كَمَرٍ مَابُجِي بَا لَسَقَنَنْ: اَلْجَبِي  
 اَكُو مَوْعِدُ بَا كَوْسٍ: لَسَقَنَنْ اَلْجَبِي مَوْكِدُكَ  
 وَفِيهِ اَيْقَدُ بَا كَوْسٍ لَسَقَنَنْ اَوَّلُ اَمَّا مَوْكِدُ:  
 مَكْنَمُ مَوْكِدُكَ فَمِنْ كَمَرٍ مَابُجِي بَا لَسَقَنَنْ: اَلْجَبِي  
 فَمِنْ كَمَرٍ مَابُجِي



## No. 29.

Wanan tāt̄sūnīar <sup>1</sup>gizō che.

Gizō ke da <sup>2</sup>maata tasa, sūnanta <sup>3</sup>wāke, ta-na da  
 sānīarta. <sup>4</sup>Ta haifi da, namiji, ta mutu, ta bar <sup>5</sup>dan. Shi-na nan.  
 Maatar gizō ta-na-kiwonsa har ya girma. Ranan  
 gizō ya kwanta chīwō na karīa, sai ya che, ta tafi  
 ta yi bōka, ta gani, me ya fāru, chīwō nan ya ki kārēwa.  
 Sai ya gwoda mata wurin wani <sup>6</sup>tanbō. Ya che, 'Akwai  
 wani bōka nan, mai-idō guda, tafi wurinsa,  
 ki yi dūba.' Shi-na kwanche, shi-na nīshi,  
 'i! i!' Da fitanta, sai shi kuma ya fita,  
 ya bi wani wuri, ya yi maza maza, ya je, ya shiga chikin  
 tanbō. Da zūanta, sai ya che, 'Marhabi da maatar abō-

---

This story is about the spider. The spider had a wife. Her name was Bean (and) she had a cow of her own. It bore a son, (and) died (and) left the son. It was there, (and) the spider's wife was looking after it, until it got big. One day the spider was laid up with a pretended illness, and he said she (his wife) must go and consult a wizard (and) see what was the matter with this sickness, that it refused to get better. And he showed her where there was a certain ruin, (and) he said, 'There is a certain wizard here, with one eye; go to him (and) consult the lots.' He was lying down, and groaning 'ē! ē!' On her going out then he too went out, (and) took another way, (and) proceeded very quickly, (and) went (and) entered the ruin. When she (the wife) came then he said, 'Welcome to my friend's wife.'



-kīna.' Su-ka-yi gaisua. Ta zube kurdi, ta che, 'Mijina ne, ba shi da lāfia, dōmin hakanan na zō, a-dūba mani.' Sai ya che, 'Hakanan mi-jinki shi-na nan kwanche, chīwonsa ya yi tsanani, idan ba <sup>7</sup> sāniar nan nāki ki ba shi ba, shi tafi da ita dāji, wurinda bābu kōwa, bābu kuda, shi kai nan, shi yanka, idan ba hakanan ki-ka-yi ba, sai shi mutu.' Maatar gizō ta che, 'Tō bābu laifi.' Sai ta tashi ta tafō gida. Kāmin ta isa gida, sai gizō ya rigāwō ta gida, ya zō, ya kwanta, shi-na-nishi, 'ī! ī!' Maatarsa ta zō, ta ishe shi, ta che, '<sup>8</sup> Nā kōmō, bōka ya che in gaishe ka.' Sai ya che, 'Kāka shi ke, me ya gaya maki, chīwō nāwa na mutūa ne, kō <sup>9</sup>naa yi rai?' Ta che, 'Ya che wai ka tafi dāji

---

They exchanged greetings. She poured out cowries (and) said, 'It is about my husband. He is not well, (and) for that reason I came that you may search out the cause for me.' And he said, 'This is how matters stand. Here is your husband lying down; his illness is very severe. If you do not give him this cow of yours, that he may go to the bush with it, to some place where there is no one, not (even) a fly, and he take it there, and kill it; if you do not act so then he must die.' The spider's wife said, 'It is well; there is no harm in that.' And she rose up, (and) went home. When she got home the spider had already got there first; he went, (and) lay down, (and) was groaning, 'ē! ē!' His wife came (and) found him (and) said, 'I have returned. The wizard says I must greet you.' And he said, 'How is it? What did he tell you? Is my illness to be fatal, or shall I get better?' She said, 'He says you must go to the bush

كَيْتَا: لَمْ يَكُنْ غَيْرَ شَا: تَعْلِي كُنْ دِي: تَعْلِي مَجِيئَا  
 نِي: مَالِي لَاجِي: دَلَمَنْ مَكْنَنْ مَدَا: أَدَا مَجَامِن: نَسِي  
 مِي: مَكْنَنْ مَكْنِي: شَنَا مَن كَرْمِي: مَيُونَس:   
 يَدِي طَنَم: دَا زِي مَالِي مَيُونَس: كَبَالِي شَب:   
 شَتَا: اِتْدَام: لُورَم: يَدَا كُورَا: يَدَا كُورَا:   
 شَكِي مَن شَكِي: دَا زِي مَكْنَنْ مَكْنِي: شَتَا  
 مَاتَر مَدَا مَتَا مَيُونَس: نَسِي مَتَا شَتَا مَتَا  
 مَدَا: كَالِي مَتَا مَدَا: نَسِي مَدَا مَدَا مَدَا  
 يَدَا: يَكُون مَتَا شَتَا مَيُونَس: مَدَا مَدَا مَدَا  
 مَدَا مَدَا: مَتَا مَدَا مَدَا: مَدَا مَدَا مَدَا  
 نَسِي مَتَا كَا: شَكِي: مَيُونَس: مَيُونَس:   
 مَتَا مَدَا مَدَا: مَتَا مَدَا مَدَا: مَدَا مَدَا مَدَا



da sãniar nan, wurinda bãbu kuda, ka yanka.' Sai  
 gizō ya tãshi ya che, 'Hi him! har nã ji <sup>10</sup>shauki, shauki?'  
 Yanzu sai ya tãshi, ya zamna, maatarsa ta che, 'Ka-na-iyã  
 zūa?' Ya che, 'Naa <sup>11</sup>yayafa hakanan.' Sai su-ka-tãshi, su-ka-kãma  
 sãniã, su-ka-shiga dãji da shi. Su-ka-je wani wuri  
 da bãbu kōwa, su-ka-che yārō shi tsuguna, shi yi bãyan gida,  
 su gani, kō akwai kuda. Yārō ya tsuguna, ya yi bãyan  
 gida, sai kuda su-ka-zō dayawa. Sai su-ka-che, 'Tãshi.'  
 Sai yārō ya tãshi. Su-ka-kāra gaba, su-ka-che shi tsuguna.  
 Ya tsuguna ya yi tōrōtsō. Sai kuda guda uku  
 su-ka-zō. Sai su-ka-che, 'Tãshi.' Ya tãshi. Su-ka-kāra  
 gaba, su-ka-tãshi su-ka-tafi da nīsa, su-ka-che

---

with this cow, to some place where there are no flies (and) slaughter it.' At that the spider got up and said, 'Until I have got well, eh?' And now he rose up (from his bed) and sat down. His wife said, 'Are you able to come?' He said, 'I shall cyawl (crawl) thus.' So he rose up (and) caught the cow (and) entered the bush with it. They came to a certain place where there was no one, and they told (their) boy to sit down, and ease himself, that they might see if there were any flies. The boy squatted down and eased himself, but the flies came in great numbers. And they said, 'Get up,' and the boy rose up. They went on. They told him to squat down. He did so, (and) eased himself, but three flies came. And they said, 'Get up.' He got up (and) they went on. They rose up and went far away, (and then) they told

دشتا نعيم من: ورفد يدا بك: كينك: لسي  
 غدا وبتا نين: يثا ههم: دم قدام: شوك شوك  
 يئم: لسي وبتا نين: دمن: دما نين: متا نين: متا نين  
 ذر: يثا نين: يثا نين: دمن: لسي لسي لسي لسي  
 ثا نين: لسي شمع دامن: دمن: لسي شمع وثور  
 دما نين: لسي لسي لسي لسي: لسي لسي لسي لسي  
 لسي لسي لسي لسي: يدا وبتا نين: يثا نين  
 غدا: لسي لسي لسي لسي: لسي لسي لسي لسي  
 لسي وبتا نين: لسي لسي لسي لسي: لسي لسي لسي لسي  
 يثا نين: لسي لسي لسي لسي: لسي لسي لسي لسي  
 لسي لسي لسي لسي: يثا نين: يثا نين: لسي لسي  
 لسي: لسي لسي لسي لسي: لسي لسي لسي لسي

yārō shi tsuguna. Yārō ya tsuguna, ba su gani kōmi ba, sai kuda guda daia, rana kua ta kusa fādua, tā aza ganmō, tā yi jā zur! kamar garwāshi. Sai su-ka-che, 'Dōmin kuda guda daia, me zāa shi yi, mu yanka shi nan.' Sai su-ka-che, 'Mu yanka shi nan.' Sai su-ka-yanka sa. Su-ka-fēdē, da gizō ya gani jan rāna, kamar jan wuta, sai ya che, 'Yārō shi tafi. Ga wuta chan, yi maza ka dēbō.' Sai yārō ya yi guḍu. Kāmin shi kai, rāna ta fādi, sai jan tsuliar Dōdō. Sai yārō ya kai wurin tsuliar Dōdō, sai ya dauki kara ya tsōkana, shi-na-che wuta che. Sai Dōdō ya che, 'Kai wānene?' Sai yārō ya ji tsōrō, ya che, 'Bābana wai ka zō.' Sai Dōdō ya tāshi, ya biyō

---

the boy to squat down. The boy did so, and not a thing did they see, but one single fly. (Now) the sun was near to setting, it has got big, it was fiery red like burning charcoal. And they said, 'Because of one single fly, what will he do? Let us slaughter it here.' Then they said, 'Let us kill it here.' So they slaughtered the bull. They flayed (it). When the spider saw the red sun, like red fire, then he said, 'Let the boy go. See the fire there; make haste and bring some here.' Then the boy ran off. By the time he got there the sun had set, and (nothing remained) but the red anus (of the bush spirit called) the Dodo. And the boy got to where the anus of the Dodo was. Then he took up a straw and poked it; for he was supposing it was a fire. And the Dodo said, 'Who are you?' But the boy was terrified (and) said, 'My father says you are to come.' And the Dodo rose up and followed





yārō, ya zō, ya ishe gizō. Sai ya kwanta, ya che, 'Gā ni.'  
 Sai gizō ya che, 'Wa ya kira ka?' Dōdō ya che, 'Danka ya kirāwō ni.'  
 Sai gizō zaa shi bugun yārō. Sai Dōdō ya che, 'Kar ka buge shi.'  
 Sai ya bar shi, ya yanka nāma tsōka guda, ya bai wa  
 Dōdō. Sai Dōdō ya che, 'Dan kankane abinan abōki  
 kiran abōki? Kārō dai, <sup>12</sup>dadi ne.' Sai gizō  
 ya kārā masa. Sai Dōdō ya che, 'Dan kankane abinan  
 abōki kiran abōki? Kāro dai, dadi ni.'  
 Hakanan hakanan, har Dōdō ya karbe  
 nāman gizō duka. Sauran gizō, da maatarsa,  
 da dansa. Sai Dōdō ya che, 'Dan kankane abinan abō-  
 -ki kiran abōki? Kārō dai, dadi ne.'

---

the boy, (and) he came, (and) met the spider. Then he sat down and said, 'Here I am.' And the spider said, 'Who called you?' The Dodo said, 'Your son called me.' And the spider was about to strike the boy, but the Dodo said, 'You must not beat him.' So he refrained, (and) cut off one lump of meat (and) gave to the Dodo. And the Dodo said, 'For a little thing like this does a friend call a friend? Add to it, increase it.' So the spider added some more to it. But the Dodo said, 'For the sake of a little thing like this does a friend summon a friend? Add to it, increase it.' And so on, and so on, until the Dodo had taken all the spider's meat from him. There remained only the spider, his wife, and his son. And the Dodo said, 'For a little thing like this does a friend call a friend? Add to it, increase it.'

[illegible]

Sai gizō ya che, 'Nāma yā kāre, wane abu zaa ni ba ka?'  
 Dōdō ya che, 'Kō kai dakai(n)ka ka ba ni, ban kia ba.'  
 Sai gizō ya dauki dansa, tilas, ya ba shi. Dōdō ya che,  
 'Dan kankane abinan, abōki kiran abōki? Kārō dai,  
 dadi ne.' Sai ya dauki maatarsa, ya ba shi. Dōdō ya che,  
 'Dan kankane abinan abōki kiran abōki? Kārō dai dadi  
 ne.' Gizō ya che, 'Kō ni dakaina kuma, zaa ka kāma.'  
 Dōdō ya che, 'Tafō, shiga burgāme.' Dōdō kūa, bur-  
 -gāmen gīwa ke garēshi. Da gizō ya gani hakanan,  
 akwai yāyan duma wurin, sai ya dinga kwāsan  
 yāyan duman. Shi-na-zubāwa chikin burgāmen Dōdō,  
 wai dōmin shi chika, har dīan duma su-ka-kāre. Dōdō

---

And the spider said, 'The meat is finished. What kind of thing must I give you?' The Dodo said, 'Even if you give me yourself, I shall not refuse.' But the spider lifted up his son by force (and) gave to him. The Dodo said, 'For the sake of this little thing does a friend summons a friend? Add to it, increase it.' So he took up his wife and gave him. The Dodo said, 'For a little thing such like this does a friend call a friend? Add to it, increase it.' The spider said, 'Even me too you are going to catch.' The Dodo said, 'Come, enter the sack.' Now the Dodo had a sack made out of an elephant's skin. When the spider saw this—(now) there were young pumpkins at the place—then he began to gather up the young pumpkins (and) was pouring them in the Dodo's bag, as he said, to fill it; (and he kept on doing this) till the young pumpkins were finished. The Dodo

لَسِي غَدًا لَيْتَ مَا مِيكَ كَارِي ... لَوْنَابْ دَا مِيكَ :  
 دَا دَا لَيْتَ كَوْنِي دَا كِيَك : كَبَانْ مَقِيَاب :  
 لَسِي غَدًا لَيْتَ لَوْنَابْ دَا مِيكَ كَارِي ... لَوْنَابْ دَا مِيكَ :  
 دَا دَا لَيْتَ كَوْنِي دَا كِيَك : كَبَانْ مَقِيَاب :  
 لَسِي غَدًا لَيْتَ مَا مِيكَ كَارِي ... لَوْنَابْ دَا مِيكَ :  
 دَا دَا لَيْتَ كَوْنِي دَا كِيَك : كَبَانْ مَقِيَاب :  
 لَسِي غَدًا لَيْتَ مَا مِيكَ كَارِي ... لَوْنَابْ دَا مِيكَ :  
 دَا دَا لَيْتَ كَوْنِي دَا كِيَك : كَبَانْ مَقِيَاب :



ya che, 'Dan kankane abin nan abōki kiran abōki ?  
 Kārō dai, dadi ne.' Sai gizō ya che, 'Tō bābu wani abu  
 sai ni kadai, idan ni zaa ka kāmāwa tō, ka kāma.'  
 Sai Dōdō ya būde bākin burgāme, ya che, 'Tafō  
 shiga.' Sai gizō ya shiga tilas, ba da sōsa ba.  
 Sai Dōdō ya damre bākin jika, ya tāshi.  
 Shi-na-bidan itāche, dōmin shi gasa, sai rākumi  
 ya zō, barwansa na bisa, da <sup>13</sup>banbadāwa su-na-  
 -yi masa kirāri. Ya wuche, bai che masa kōmi ba. Aka-jima,  
 bunsurū ya zō, da barwansa, ya wuche. Aka-jima,  
 sai kūsu ya zō, ana-yi masa kirāri, shi-na-tsale.  
 Ana-fadi, 'Furub ! bāta kāyan Dōdō. Furub !' <sup>14</sup>tuntoja.

---

said, 'For this little thing a friend calls a friend? Add to it, increase it.' But the spider said, 'Well, there is not another thing but myself. If you want to catch me, well and good, you can catch me.' So the Dodo opened the mouth of his bag (and) said, 'Come here. Get in.' And the spider entered by compulsion, not of his own wish. Then the Dodo tied up the mouth of the bag (and) rose up. He was searching for a tree in order to roast (them). And the camel came along; his servant was on top, and his followers were singing his praises. He passed on (and) did not say anything to him (the Dodo). Soon after the he-goat came with his followers, (and) passed. Soon after then the rat came; they (his followers) were singing his praises; he was leaping about. They were saying, 'Furub! Spoil the Dodo's bundle. Furub!' plucking (at the hair on the rat's back).

یثی: دے وقت قنن آیتن آجو کم کم نآجو کم:۔  
کار دیک دے یمن: آسے غڈ لیتا شو بہا بہا و نآہ  
آسے نیکہ: دآد زنیہ آکامہ آرا شو: گکام  
آسے دآد لیت جو دس بد کنیم عا بن: یثی تبحر  
یشم: آسے غڈ لیت شم: قیل اللہ آد آسے تسبی  
آسے دآد لیت تبر بن بد کن چک: یثی تیش:۔  
یشما بہ ملاقات: دآد لیت ش فخر: آسے واقیم  
یڈ لو: بحر آفس ند یمنس: دے قنبد آو: آسنا  
یمس کرار: یحوت بہ یثمس کو میب: آکیم  
بنس آوید لو: دے بحر ولس یحوت: آکیم  
آسے فو لیس یڈ لآما یثمس کرار: یشما طلو  
آما جد فرب بہا مات کایند وڈ فرب تنشج

Zaa shi wuchēwa, sai aka-che, 'Ai gā Dōdō chan, da wani abu gabansa.' Sai ya che, 'Mu je mu gani.' Su-ka-tafi, su-ka-i-she burgāme gabansa. Sai kūsu ya che, 'Kai, me ka ke yi nan.' Dōdō ya che, 'Kai sani wurin da dare ya yi maka.' Kūsu ya che, 'Ku kwanche burgāme nan mu gani.' Sai Dōdō ya yi fushi, ya tāshi, ya kāma kūsu, ya hade. Sai kūsu ya fitō masa ga shākira ya kuma hade shi ya fitō masa ga idānu, ya kuma hade shi sai ya fitō masa ga chibīa. Sai Dōdō ya fādi, ya mutu. Kūsu ya che, 'Ku kwanche kāya nan in gani.' Aka-kwanche. Sai ga gizō, da maatarsa, da dansa, su-ka-fitō. Sai kūsu ya che, 'Me ya kāwō ku nan?' Gizō ya che, 'Kā ji kā ji wada mu-ka-yi.' Sai kūsu ya che, 'Lālātache,

---

He (the rat) was about to pass, but they said, 'Oh! look at the Dodo there with something in front of him.' And he said, 'Let us go and see.' They went and found (the Dodo) with the bag in front of him. And the rat said, 'You, what are you doing here?' The Dodo replied, 'You, know when night overtakes you, and be wise (and sleep there). The rat said, 'Unfasten your bag that we may look,' But the Dodo got angry. He rose up, he seized the rat (and) swallowed (him). But the rat came out from his anus. He swallowed him again, but he came out at his eyes. He swallowed him again, but he came out at his navel. Then the Dodo fell down and died. The rat said, 'Unloose this bundle (and) let me see.' It was loosened. Then, behold the spider, and his wife, and his son, came out. And the rat said, 'What brought you here?' The spider said, 'So-and-so and so-and-so is what we did.' And the rat replied, 'Worthless one,

دَاشِ لَو شُكْرًا: اَسِي اَكْثَا اءَ عَدَا لَو دَ لَو شُن: دَ اَوَافَا  
 لَمَ بَنَلَس: اَسِي مِثَا فُجِي مَنَم: دَ لَكْتَم: دَ لَكْم  
 مَنِي مَنَ عَدَا مَن لَمَ بَنَلَس: اَسِي فَو لَرِي مَن مَن مَكْتِي  
 قَمَن: دَ اَوَافَا مَن لَمَ لَو فَم دَ مَو مِيتِي: دَ فَو لَس  
 مَن اَكْوَ مَن مَن مَن مَن مَن: اَسِي دَ اَوَافَا  
 فَم مَن مَن مَن مَن مَن مَن: اَسِي فَو لَرِي مَن مَن  
 مَن مَن مَن مَن مَن مَن: اَسِي مَن مَن مَن مَن مَن  
 عَدَا اَنُو: دَ اَكْم مَن مَن مَن مَن مَن مَن مَن  
 عَم مَن مَن: اَسِي دَ اَوَافَا مَن مَن: دَ فَو لَرِي مَن  
 مَن مَن مَن مَن مَن مَن: اَسِي مَن مَن مَن مَن مَن  
 اَسِي عَدَا مَن مَن مَن مَن مَن مَن: اَسِي مَن مَن مَن  
 مَن مَن مَن مَن مَن مَن: اَسِي فَو لَرِي مَن مَن مَن  
 مَن مَن مَن مَن مَن مَن: اَسِي فَو لَرِي مَن مَن مَن



kwāshi nāmanka ka tafi gida. Ala ya sō ka yau.  
Sai kūsu ya yi <sup>16</sup>tafia tasa. Gizō ya kwāshi nā-  
-mansa, ya kai gida, ya yi gaya. Aka-zō aka-yanyanka  
nāman Dōdō, aka-kai gida. Dōmin hakanan, mūgun  
kwadai, da mūgun rōwa, ba su da chau. <sup>16</sup>Kungurus  
kan kūsu!

---

take your meat, (and) get off home. Allah has been good  
to you this day.' And the rat went his way. The spider  
gathered up his meat (and) took it home, (and) summoned all  
the people. And they came (and) cut the flesh of the Dodo  
in pieces (and) took it home. And from this (you perceive)  
that evil longing and evil greed are not beautiful. Off with  
the rat's head.

عَوَاشِرُ مَا مَنَعَكَ كَتَبَ غَدًا: أَلَيْسَ سَوْدَ مَيِّو:  
سَيُفْجَرُ لِيَرْقُبَ عِيَالَهُنَّ غَدًا: لَنْ يَكُونَ لِي شَرٌّ  
مَنْسُوبٌ يَكُونُ غَدًا: أَيْ يَخْبِيهِ الْخَدُّ: أَلَيْسَ فَيَكُونُ  
مَنْسُوبٌ لِي: أَلَيْسَ يَكُونُ غَدًا: أَيْ يَكُونُ مَنْسُوبٌ لِي  
كُحْلًا: أَيْ مَنْسُوبٌ لِي: أَلَيْسَ يَكُونُ غَدًا: فَنَقُضُ  
كُلَّ فَوْشٍ

No. 30.

Wanan tatsūniar

<sup>1</sup> gizō che.

Wani zāmani aka-yi yunwa, tudu da chikin rua bābu abinchi.

Sai gizō da dīansa su-ka-rāme, ba su sāmūn abinchi.

Ana-nan ranan gizō <sup>2</sup> ya tafi wurin gīwa, ya che, ‘Sar-

-ki, Ala shi dade da raika, <sup>3</sup> shaki yuwa, dōyina,

ta aikō ni garēki, wai in gaia maki, ba ta

kwandō hatsi dari, in kāwō mata, idan kākā

<sup>4</sup> tā yi, <sup>5</sup> taa ba ki dōki algarma, ama wai zanche, kunē

na mainya, kar ki bari wani shi ji.’ Gīwa ta che, ‘Tō bābu

laifi.’ Gīwa ta bari aka-kāwō kwandō hatsi dari

This story is about the spider. Once upon a time there was a famine, on land and in the water there was no food. And the spider and his children had become thin for want of food. And things were in this state, when one day the spider went to the elephant (and) said, ‘Chief, may Allah prolong your life. The shief (chief) of the shater (water), the hipopojmus (hippopotamus), sends me to you. She says I am to tell you to give her one hundred baskets of grain, and I am to take (them) to her. When the harvest season has come she will give you a great horse. Moreover, she says these words are only for the ears of the great ones, and you must not allow any one else to hear.’ The elephant said, ‘All right, there is no harm in that.’ The elephant allowed them to bring one hundred baskets of grain

# اَمِنْ تِلْكَ حُفَرٍ

## غَدْرٍ

وَمِنْ اَمْنٍ: اَحْيَ يَتَو: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا

: اَتَى غَدْرًا: مَدَّ يَتَو: اَمِنْ: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا

اَمَّا مَنْ: مَدَّ يَتَو: اَمِنْ: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا

كَمْ: اَلْاَمْنُ: مَدَّ يَتَو: اَمِنْ: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا

تَأْيِيْدًا: مَدَّ يَتَو: اَمِنْ: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا

حُفَرٍ: مَدَّ يَتَو: اَمِنْ: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا

تَأْيِيْدًا: مَدَّ يَتَو: اَمِنْ: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا

مَدَّ يَتَو: اَمِنْ: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا

يَتَو: اَمِنْ: مَدَّ شَكْرًا لِمَا بِيَا اَمِنَا



maza maza aka-bari samārin gīwa, su-ka-dauki su-ka-kai  
bākin rāfi. Da su-ka-kai, sai gizō ya che, 'Ku aje nan,  
ku kōma gida, in shiga in gaya mata. Ta bari samā-  
-rinta su zō, su dauki, ai ku kun gama mai-wia.'

Yau, samārin gīwa su-ka-kōma gida. Shi kūa,  
da su-ka-tafi, sai ya kōma gidansa, ya kirāwō <sup>6</sup> maatarsa  
da yāyansa, su-ka-kwāshe hatsi duka, su-ka-kai gida.  
Da gari ya wāye, sai ya je bākin rāfi, ya shiga chikin rua.  
Ya je fādar dōrina, ya taras fādanchi, ya chika. Sai  
ya wuche, ya tafi, har wurin zaman dōrina, ya zamna, ya che,

at once, (and) some youths of the elephants were allowed to  
lift them (and) take them to the edge of the river. When  
they had brought them then the spider said, 'Lay them down  
here, (and) go back home. I must go into the water and tell  
her, (the hippopotamus), that she may allow her young men  
to come and lift (them). For your part, you have finished  
the hardest of the work.' So the elephant's young men went  
back home. He indeed (the spider) when they had gone off,  
went to his home and called his wife and children, and they  
carried off all the grain, and took it home. When it was  
dawn, then he went to the river bank, (and) entered into the  
water. He went to the court of the hippopotamus' house  
(and) met the councillors. He went among them, (and)  
passed on, (and) went till he came to where the hippo was  
sitting, (and then) he sat down, (and) said,

[illegible]

‘Ala shi dada da rai sarki.’ Dōrina ta che, ‘Āmin  
 7 gizāma na kōki, ina aka-fitō?’ Sai gizō ya che,  
 ‘Gā mu dai, 8 yanju ina-zamne, shaki tudu gīwa  
 ta aikō, aka-yi kira na, na je, ta aikō ni wurinki.  
 Wai in gaia maki, ta-na da tūō, ba ta da abin mia,  
 ki ba ta kwandō kifi dari, idan kāka tā yi,  
 taa ba ki dōki algarma.’ Dōrina ta che, ‘Bābu  
 laifi.’ Sai gizō ya yi maza maza, ya che, ‘Wai zan-  
 -nchenku na mainya, kar ki gaia ma kōwa, ke kūa  
 kar ki tanbaya ta, sai ta waiwaie ki.’ Dōrina  
 ta che, ‘Bābu laifi.’ Dōrina ta bari aka-kāwō kwandō

---

‘May Allah lengthen your days, O chief.’ The hippo said,  
 ‘Amen, spider (husband) of the koki (fem. spider), whence  
 came you?’ And the spider replied, ‘Behold me, I was  
 living until just jow (now) as ujal (usual) when the shief  
 (chief) of the land, the elephant, sent and had me called (to  
 her). I went, (and) she sent me here to you. She bade me  
 tell you that she has grain foods, but has nothing for making  
 soup with, (and) you must give her one hundred baskets of  
 fish. When the harvest season has come round she will give  
 you a great horse.’ The hippo said, ‘That is all right.’ And  
 the spider made haste to say, ‘He says, your words are only  
 for (the ears) of the great, you must not mention (it) to  
 anybody, and you, too, you must not ask her (any more about  
 all this) till she comes and mentions it first to you.’ The  
 hippo said, ‘There is no harm in that.’ (Then) the hippo let  
 them bring baskets of

اَللّٰهُمَّ رَسُوْلُكُمْ : دُوْرُ مِثْلِ تَبَا اَمِنْ  
 غَدَاةٍ : اَنْتَ حَرْكٌ : اِنَّمَا اَكْبَرُوْا : سَيِّدُ غَدَاةٍ  
 غَدَاةٍ : سَيِّدُ مِثْلِ اَمِنْ : سَيِّدُ مِثْلِ غَدَاةٍ  
 : اَمَّا يَكُوْنُ اَمِنْ : نَجِي مِثْلِ رُوْرُك  
 اَمَّا اَنْتَ اَمِنْ : مِثْلُ مِثْلِ اَمِنْ : اَمِنْ  
 كِبَاةٍ : كِبَاةٍ : كِبَاةٍ : اَمِنْ : اَمِنْ : اَمِنْ  
 مِثْلُ اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ  
 اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ  
 مِثْلُ اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ  
 مِثْلُ اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ  
 مِثْلُ اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ : اَمِنْ



kīfi dari aka-sa samāri su-ka-dauka, su-ka-kāwō  
 bākin rāfi, su-ka-aje. Sai gizō ya che, 'Tō, ku kōma,  
 in tafi, in kirāwō samārin gīwa, su zō, su dauki.' Sai samā-  
 -rin dōrina su-ka-che, 'Idan mu-ka-tafi, wani abu ya zō ya chi fa.'  
 Gizō ya che, 'Ku dai ku tafi, bābu abinda ke tabāwa,  
 idan ku-ka-tsaya, samārin gīwa su-ka-zō, samārin wani sar-  
 -ki, da samārin wani sarki, baa su gamuwa, idan  
 ku-ka-tsaya, su-ka-zō ba asan abinda zaa shi abkua  
 tsakāninku ba. Saanan kun sa manyanku yawan magana  
 ke nan. Chin wāke na yāra, kunburin chiki na mainya.' Sai  
 baban samārin nan ya che, 'Gaskīa ne, mu je gida.'

---

fish, one hundred, (and) boys were made to lift them (and) bring them to the bank of the river; and they set them down there. Then the spider said, 'It is all right, you go back (now). I must go and call the elephant's young men to come and lift them.' But the hippo's young men said, 'If we went off something else might come and eat it up.' The spider replied, 'As for you, off you all go, there is nothing going to touch them. If you were to stand here, the youths from the elephants would be here, and (you know) the young men of one chief and the young men of another cannot meet. If you stood and they came, who knows what might happen among you all? And by that time you have put your elders at variance. Boys may eat beans, but it is (their) elders who get swollen bellies' (i.e. boys may quarrel, but their elders settle the case). Then the eldest of the lads there said, 'It is true, let us go home.'



Su-ka-tafi gida. Gizō ya je, ya kirāwō <sup>9</sup> maatansa, da yāyansa,  
 su-ka-kwāche kifi duka, su-ka-tafi da shi gida, su-na-chi,  
 su-na-tumkar igia. Su-ka-tumka igia dayawa. Da kaka  
 ta yi, su-ka-tumka gindi mai-tsawō, kamar nan  
 da <sup>10</sup> Bajimsō. Ana-nan, ranan aka-kōne daji, sai  
 giwa ta che, 'Ku nemō gizō.' Aka-je, aka-nemō gizō.  
 Ya zō. Aka-che, 'Ina alkawālin da mu-ka-yi da kai zūa ga dōrina?'  
 Gizō ya che, 'Bābu laifi, naa tafi in gaia mata, jibi  
 naa kōmō.' Gizo ya tafi, kwānansa uku, saanan  
 ya kōmō. Ashe ya je bākin rāfi, ya bidi wani baban  
 itāche, ya damra masa gindi. Ya kāwō bākin igiar

---

They went home. The spider went and called his wife and children, and they removed all the fish and went off home with them, and were eating them, and twisting string. They twisted an immense quantity of string. By the time the harvest season came, they had twisted a long horse-rope, as (long as) from here to Bajimso. Now one day when the bush was burned (by the annual bush fires) the elephant said, 'You must look for and bring the spider.' (So) they went and sought for the spider. He came. They said, 'What about the promise we made with you with regard to the hippo?' The spider said, 'There is no harm done. I shall go and tell her. The day after to-morrow I shall return.' The spider went off; for three days (he was gone) then he returned. Now what he had done was this (*ashe*). He had gone to the river bank, (and) searched out a huge tree, (and) tied the horse-rope to it. He took the end of the rope

لَسْتُ بِغَدَاةٍ غَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ

لَسْتُ بِغَدَاةٍ لَيْسَ لِي فِيهَا شَيْءٌ يَكُونُ لِي فِيهَا شَيْءٌ



wurin gīwa, ya che, 'Gā igiar <sup>11</sup> dōkin da dōrina ta ba ki.  
 Gōbe ake-fida dōki nan chikin rua, wai ki bidi baban  
 itāche adamra masa igia. Idan gari ya wāye, idan  
 ku-ka-gani itāche nan shi-na-mōtsi, ki bari samāri  
 su kāmā igia nan, su ja, dōki nan, ke nan.' Gīwa ta che,  
 'Ashe hakanan gizō?' Gizō ya che, 'I.' Gīwa ta che,  
 'Ala shi kai mu gōbe.' Da wāyewa gari, gīwa  
 ta tārā samāri. Ashe gizō ya je, yā gaia ma dō-  
 -rina, ya che, 'Gīwa <sup>12</sup> tā ba ni dōki, in kāwō maki,  
 ama ba ni iya jansa, ama igiarsa da tsawō, <sup>13</sup> nā  
 jāwō, nā kāwō bākin rāfi, nā damra ma itāche.

to where the elephant was (and) said, 'Behold the rope of the horse which the hippo gives you. To-morrow they are going to take out this horse from the water, and she says you must look for a huge tree to tie the rope to. When it is dawn (and) if you saw (see) this tree shaking, let the boy seize this rope and pull it, for that is this horse (pulling the tree).' And the elephant said, 'Is it really so, spider?' The spider said, 'Yes.' (And) the elephant said, 'May Allah give us a to-morrow.' When the dawn came the elephant assembled the young men. Now of a truth the spider has gone and told the hippo saying, 'The elephant has given me a horse to bring to you, but I am not able to pull it; but its rope is long; I have dragged it along and have brought it to the bank of the river and have fastened it to a tree.

لَوْ فِیْهِ خَیْرٌ لَّیْسَ بِأَعِیْنِ دُرٍّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ  
عُرْجُیْ كَیْفَ دُرٍّ وَكَمْ تَكُنُّ كُنْزًا لَّوْ كَیْفَ دُرٍّ بِبَسْمِ  
إِنَّمَا بَدَأَ مَرَامُ سِرِّهِ لَیْسَ بِأَعِیْنِ دُرٍّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ  
مَحْكَمٌ لَّیْسَ بِأَعِیْنِ دُرٍّ وَكَمْ تَكُنُّ كُنْزًا لَّوْ كَیْفَ دُرٍّ بِبَسْمِ  
لَكَا مَرَامُ سِرِّهِ لَیْسَ بِأَعِیْنِ دُرٍّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ  
أَبْنَى كَمَنْ فِیْهِ دُرٌّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ  
أَلْیَسَ كَمَنْ فِیْهِ دُرٌّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ  
مَتَدَا سِرِّهِ لَیْسَ بِأَعِیْنِ دُرٍّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ  
وَفِیْهِ تَجْدِیكُ لَیْسَ بِأَعِیْنِ دُرٍّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ  
إِنَّمَا بَدَأَ مَرَامُ سِرِّهِ لَیْسَ بِأَعِیْنِ دُرٍّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ  
جَدُّوهُ لَیْسَ بِأَعِیْنِ دُرٍّ وَكَمْ دُرٌّ لَوْ فِیْهِ تَجْدِیكُ

Idan gari ya wāye, ki bari sāmari su tafi, su jā,  
mahaukachin dōki ne.' Dōrina ta che, 'Tō.' Da gari  
ya wāye, samārin dōrina su-ka-fitō, su-ka-taras  
itāchen, da aka-damra ma igia. Shi-na-mōtsi, kamar  
shi chirē. Sai su-ka-kāma, su-na-ja. Mutānen  
gīwa, su kuma, su-na-ja. Idan mutānen gīwa  
su-ka-ja mutānen dōrina, sai akāra masu wadansu  
mutāne. Idan mutānen dorina su-ka-jaye mutā-  
-nen gīwa sai akāra masu wadansu mutāne.  
Hakanan hakanan har marēche ya yi, su-ka-bari,  
su-ka-kwanta. Gari ya wāye, da asubā su-ka-tāshi

---

When it is dawn let your boys go and pull, for the horse is  
a rogue.' The hippo agreed. When it was dawn the hippo's  
boys came up (from the water) and found the tree to which  
the rope had been tied. It was swaying about as if it was  
about to be uprooted. Then they seized hold and pulled.  
The elephant's people also were pulling. When the ele-  
phant's people were pulling the hippo's people, then some  
more people were added. When the hippo's people were  
pulling the elephant's people, then more persons were added  
to them. And so it went on till evening came, and they  
desisted, (and) lay down. When it was dawn, very early  
they rose up

اِذْ زَعَمَ، يَدْرَأِي، كَيْفَ تَسْمَعُونَ، اَسْتَعِجْلِي  
 مَعَكُمْ كُنْتُمْ خَالِفِينَ، اِذْ رَفَعْنَا سُرَّوْشَ، اِذْ زَعَمَ  
 يَدْرَأِي تَسْمَعُونَ رَفَعْنَا، اَسْتَعِجْلِي، اَسْتَعِجْلِي  
 اِذَا بَدَأْتُمْ آيَةً مِّنْ آيَاتِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي  
 اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي  
 اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي  
 اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي  
 اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي  
 اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي، اَسْتَعِجْلِي



su-na-ja, har rāna ta yi bisa. Sai dōrina ta che, 'Abari, atafi, atanbayi gīwa, agani wane irin dōki ta ba ni, aka-ja aka gaji.' Gīwa kuma ta che, 'Ku bari aje agani wane irin dōki ke nan dōrina ta ba ni, aka-ja aka gaji.' Yau yāra su-ka-tafi, sai su-ka-gamu tsakan dāji. Sai samāri gīwa su-ka-tanbayi samārin dōrina, su-ka-che, 'Ina zaa ku?' Su-ka-che, 'An-aike mu wurin gīwa, mu je, mu gani wane irin dōki ta bai wa dōrina, tun jia ana-ja, har dare ya yi, har gari ya wāye.' Samāri-n gīwa su-ka-che, 'Mu ma aikinmu aka-yi gun dōrina mu tanbaye ta hakanan. Ama da ya zama hakanan mu kōma gida. Ku kuma ku kōma, ku je

---

and were pulling till the sun was above (them). Then the hippo said, 'Let them cease, and go and ask the elephant and let them see what kind of a horse she give me, that had been pulled and pulled and tired (every one) out.' Now the elephant also said, 'You leave off. Let some one go and see what kind of a horse this is that the hippo give me, that they had pulled and got weary (pulling).' So the boys went off, and they met in the middle of the bush. Then the youths from the elephant's asked the youths from the hippo's and said, 'Where are you going?' They replied, 'We have been sent to the elephant to go (and) see what sort of a horse she had given to the hippo. Since yesterday they have been pulling at it, till night came, till dawn came.' The elephant's youths said, 'We too, our errand was with the hippo, that we ask her this same thing. But since things are so let us turn back. You too turn back (and) go

[illegible]

ku fadi abinda ku-ka-gani, ku che karīa ne gizō  
 ya yi, ba mu gani dōki ba.' Yau su-ka-kōma daga wurin nan,  
 samārin dōrina su-ka-je, su-ka-gaia mata wada su-ka-yi.  
 Samārin gīwa su-ka-je, su-ka-lābarta mata. Gīwa  
 ta che, 'Ai dōrina ba ta bii na bāshi, ni ke biinta  
 bāshi.' Dōrina kuma ta che, 'Ai gīwa ba ta bii na bāshi,  
 ni ke biinta bāshi.' Alamari ya zō, ya bayana gizō  
 ya yi karīa ne, ya karbi abinchinsu, ya chi. Sai  
 dōrina ta aika wurin gīwa, ta che, kar ta yi fushi.  
 'Dōmin ita mai-girma che, ni kuma mai-girma che, idan  
 mu duka mu ka yi fushi, abin ba shi giyāru ba.

---

(and) say what you had (have) seen; say it is a lie that the spider told, (and) that we have not seen any horse.' So they went away from this place. The hippo's young men went and told her what they had done. The elephant's youths went and told her (the elephant) the news, (and) the elephant said, 'What's all this, I do not owe the hippo, the hippo owes me.' And the hippo said, 'What's all this? I do not owe the elephant, the elephant owes me.' When the affair came to be discussed it became clear it was the spider that had lied, (and) received their food, (and) eaten it. Then the hippo sent to the elephant, and said she must not be angry, (saying), 'Because she is strong, and I also am strong; if we both get angry, the thing cannot be settled.

تَجِدَ اِيْمَنَهُ كَمَا كَانَ فِيهِ. : كَيْفَ كَانَ يَابِسِي غَدْرُ  
 يَبِي تَطْلُقُهُ دُرُ كَيْبِي. : يَبِي دُرُ كَرَمِي. : دَعْوَةُ رَمَضِ  
 لَسَا اِنْ دُرُ رَمَضِ اَلْحُجِّي لُكْ قِيَامَتَا دُرُ لُكْ حُجِّي  
 لَسَا اِنْ دُرُ فَيَوْمَا اَلْحُجِّي لُكْ لَابِتْرَقَامَتَا. : غَيَوَا  
 تَبْدَا اَنْ دُرُ رَمَضِ اِبَاتِيْمِنَا يَابِشِ. : يَبِي كَيْبِنَا  
 يَابِشِ دُرُ رَمَضِ كَمَا تَبْدَا اَنْ غَيَوَا اِبَاتِيْمِنَا يَابِشِ  
 يَبِي كَيْبِنَا يَابِشِ. : اَلْأَمْرُ. : يَبِي اِبَاتِيْمِنَا غَدْرُ  
 يَبِي دُرُ كَرَمِي يَابِشِ. : يَبِي اِيْمَنَتُ شَرِيشِ. : لَسَا  
 دُرُ رَمَضِ تَابِيكْ اِنْ دُرُ فَيَوْمَا اَتِيَا كَرَمِي فُشِي  
 دُرُ اَخْرَاقْ مَيَنْفَرْمَلَا. : اِيَكَمَ مَيَنْفَرْمَلَا اِلَ اَزْ رِي  
 مَوْدُ كَمَحِي فُشِي. : اِبَاتِيْمِنَا غَيَا اِبَاتِي. : =



Mu bari mu yi fakō gizō.' Gīwa ta che, 'Gaskīa ne.'

Dada su-ka-dinga bidan gizō. Ba su gane shi ba, Gizō yā bō-yē, ba shi fita har ya lālāche. Ranan yunwa ta chi kar-finsa, ya fitō, shi-na-bidan abinchi. Sai ya gani fātar barēwa, ta mutu, wani abu ya chinye ta, ya bar fāta, da kai, da kafāfu. Sai ya dauki, ya shiga chiki. Shi-na-yāwō. Sai ya gamu da gīwa. Gīwa ta gane shi, ta-na-zatō kwarangamar barēwa che. Sai gīwa ta che, 'Ke barēwa ba ki gani mani gizō ba?'

Sai barēwa ta che, 'Gizō ki ke bida? Rufa ma kaiki asīri, tunda mu-ka-yi fada da shi, ya nūna mani

Let us desist, and lie in wait for the spider.' (And) the elephant said, 'That is true.' Then they continually sought for the spider. They did not see him. The spider was in hiding, and he did not come out until he had got weak and thin. One day when hunger had overcome his strength, he came out (and) was looking for food, when he saw the skin of an antelope, (which) had died—something had eaten it up, and left the skin, and head, and hoofs. Then he lifted it up and went inside. He was walking about when he met the elephant. The elephant saw him and thought he was a decrepit old antelope. Then the elephant said, 'You, antelope, will you not look for the spider for me?' And the antelope said, 'Is it the spider you are seeking? Keep that your secret. Since we fell out with him he pointed at me

[illegible]

hannu na lālāche. Ba ni kamnar in gane shi. Yanzu,  
 kōwa ya yi fada da shi, sai shi nūna masa hannu,  
 shi lālāche.' Sai gīwa ta che, 'Shi ne ya yi maki haka?'  
 Ta che, 'I.' Gīwa ta che, 'Idan kin gane shi kar ki che ina-  
 -bidansa.' Barēwa ta che, 'Tō.' Gīwa ta wuche,  
 ta tafi. Sai gizō ya yāda fātar barēwa, ya gudu,  
 ya chika da gīwa, ya che. 'Gā ni, anche ki-na-bida na.'  
 Sai gīwa ta dinga makerketa, ta na che, 'Nā  
 tūba, ba ni bidanka.' Ta na fitsāri daga tsayē.  
 Sai ya che, 'In kāra ji wani shi-na-bida na, mu gamu da shi.'  
 Ya kōmō, ya dauki fātarsa, ya shiga, shi-na-yāwō.

his hand (and) I wasted away. I do not want to see him. Nowadays whoever quarrels with him then he points his hand at him (and) he pines away.' And the elephant asked, 'Was it he who made you become like this?' She (the antelope) said, 'Yes.' The elephant said, 'If you have seen him you must not say I was seeking him.' The antelope said, 'All right.' The elephant passed and went on. Then the spider cast aside the antelope skin, (and) ran, (and) met the elephant (and) said, 'Behold me, they say you are seeking me.' Then the elephant kept shaking and saying, 'I repent. I am not seeking you.' He was making water through fear, from a standing position. Then he (the spider) said, 'If I hear again that some one is seeking me, we (I) will join with him.' He went back, lifted his skin, entered, (and) was walking along.

كُنْتُ مَدَا لَاب: بِدَا لَكُمُ اِنْ تَبَشِّر: يَنْتُمْ:  
 كُرُوا اِيَّيَّيْ قَدَا دَش: لَسْ شُؤْمَا مَسْ عُنُو:  
 لَشَدَا لَاب: لَسْ غِيَوَاتِنَا فَيَنْ يَنْ تَك:  
 تَنَاب: غِيَوَاتِنَا اِنْ كُنْ تَبَشِّر كَر كَتَا اَمَّا  
 يَمْنَس: بَر مَوَاتِنَا مَح: غِيَوَاتِنَا حَت: .  
 تَتِي: لَسْ غِيَا اِيَّيَا دَقَا مَر مَر مَرَا: يَنْتُمْ  
 يَنْتُمْ دَغِيَوَاتِنَا اَمَّا اَمَّا اَمَّا اَمَّا اَمَّا  
 لَسْ غِيَوَاتِنَا مَع مَكْر كَتَا: تَنَاب مَدَا  
 تَحْرِبَا يَنْتُمْ اَك: تَنَاب وَحَار: دَغَطِي  
 لَسْ يَنْتَا اِنْ كَرَا مَر لَنْ يَنْتَا يَمَّا اَمَّا اَمَّا دَش  
 يَكْر مَوَاتِنَا دَقَا مَر مَر يَنْتُمْ: يَنْتَا يَنْتَا اَمَّا



Aka-jima kadan, sai su-ka-gamu da dōrina. Sai ta che, 'Ke barēwa kō kin gani gizō?' Sai ta che, 'Wanda ki ke bida nan, ni ba ni sō in ji sūnansa, dōmin shi ya bari na lālāche nan.' Sai dōrina ta che, 'Hakanan?' Barēwa ta che, 'I.' Dōrina ta che, 'Idan kin gane shi, kar ka che ina-nemansa.' Yau ta wuche. Sai gizō ya yāda fāta, ya kōmō, shi-na-fadi, 'Ina dōrina? Gā ni anche ki-na-bida na.' Da ta waiwaya, ta gane shi, sai ta fāda rua, punjum! Gizō ya sāmū kai(n)sa. Shi ke nan. <sup>14</sup>Kungurus kan kūsu.

---

Soon they (he) fell in with the hippo. And she said, 'You, antelope, perhaps you have seen the spider?' But she said, 'This one whom you are searching for, for my part I do not want to hear his name, for he is the cause of my wasting away like this.' And the hippo said, 'Is that so?' The antelope said, 'Yes.' The hippo said, 'It you have seen him, do not say I was seeking him.' So she passed on. Then the spider threw off the skin and returned. He said, 'Where is the hippo? Behold me, I am told you are looking for me.' On her (the hippo) looking behind she saw him and fell splash into the water. The spider (thus) saved himself. That is it. Off with the rat's head.

الْحَجُّمُ حَذَّرَ لَسَى لَكُمُ دُرٌّ لَوْ مِثْلُ سَنَى تَبَا كَبِيرٌ مَحَا  
 كَحَرَكَةِ نَيْنِ غَدَا لَسَى مِثْلُ لَوْ فَعَمَ كَبِيرٌ مَقَرٌّ مَعَهَا  
 فِلَا حَالُ الْفَجْرِ لَسَى مَقَرٌّ لَسَى دُرٌّ لَوْ مِثْلُ سَنَى تَبَا كَبِيرٌ مَحَا  
 دُرٌّ لَوْ مِثْلُ سَنَى تَبَا كَبِيرٌ مَحَا دُرٌّ لَوْ مِثْلُ سَنَى تَبَا كَبِيرٌ مَحَا  
 كَفَلَتْ بَشِيرٌ كَرَمًا إِمَامًا بَعَثَ لَسَى مَقَرٌّ مَعَهَا  
 يَجِدُ دَقَاتٍ يَكُونُ مَحَا لَسَى مَقَرٌّ مَعَهَا  
 أَمَّا يَكُونُ مَحَا لَسَى مَقَرٌّ مَعَهَا  
 وَلَوْ فُلُجُحٌ دُرٌّ لَوْ مِثْلُ سَنَى تَبَا كَبِيرٌ مَحَا  
 كَفَرٌ فَوْسٌ



PART IV  
CUSTOMS AND ARTS



## No. 31.

Wanan <sup>1</sup>bābi ne na <sup>2</sup>alaada aure  
da <sup>3</sup>sūna.

Wada mu ke aure <sup>4</sup>nana, tafarkin Muhamadia.

Idan <sup>5</sup>kā gani yārinya, ka-na-sō, kō

budrua, sai ka bidi tsōfūa a gidanku.

Idan bābu tsōfūa mahankalchīa a gida-

-nku, ka je wani <sup>6</sup>gu, ka nema. Ka sai gōrō gōma

sha biū, ka aike ta da su, wurin iyāyen

yārinya nan. Ta kai musu, ta che in ji ka, ta gaishe su.

Idan ta kai, idan su-na-sō su ba ka, baa su

tanbaya tsōfūa nan me shi ke sō, sai su <sup>7</sup>kyale har

ta kōmō sau uku. Saanan su che, 'Keauta nan

This is the opening of (a description) of a marriage and a naming ceremony. The way we marry here (is after) the Mohammedan fashion (lit. way). If you have seen a little girl you want, or a maiden, then you look out some old woman belonging to your household. If there is no sensible old woman at your own home, you look somewhere else for one. (Then) you buy twelve kola nuts, and send her (the old woman) with them, to the parents of this maiden (whom you fancy). She takes them to them, and says you have sent them. She greets them. When she has brought the gift, if they want to give you (the girl eventually), they will not inquire of the old woman what she wants, but they do and say nothing till she comes back three times. Then they say, 'These gifts

وَمَنْ يَمِشْ مَشْيَ الْفَاعِ مَخْرُوجِينَ

کمالیہ

وَأَعْلَمُ خَيْرٌ مِنْ قَسْرِ ثَمَرٍ مِنْ مَعْمَرٍ  
 إِذَنْ كَلَعْنِي يَارْمَنِي كُنَّا سَوَاءً كَر  
 بُدْرًا نَسِيحِي طَوْفُوا آفَةً نَكِي  
 إِذَنْ يَدَابُ طَوْفُوا مَعْنَاثِيْلَ آفَةٍ  
 نَكِي كَجِي وَفِي كَجَمْنِي كَسْنِي حُورِي وَفُوم  
 نَسِيحُوا كَأَيْمَتَهُ دَسُوا وَفُورِي يَمَنِي  
 يَارْمَنِي تَكِيْمَسْنِي ثَانِيكِي تَكِيْمَسْنِي  
 إِذَنْ تَكِي إِذَنْ سَدَسُوا سَبَاكِي يَدَالِي  
 تَقِيْمِي طَوْفُوا مَنِي مَشِيكِي لَوَا نَسِي سَكِي  
 تَكُوْمُوا لَوَا كِي لَسَكْنِي سَبَاكِي مَنِي

tā yi yawa, me shi ke sō?' Sai tsōfua ta che, 'Lābuda  
 wanche ya gani shi ke sō dōmin zumuntarku ta <sup>8</sup>sā-  
 -du da shi.' Idan ta-na da miji, idan mutāne gaskiā  
 ne, tunda wuri, sai su che, 'Aa ta-na da miji.' Su che, 'Ama  
 zuria dayawa, sai shi tarbi gaba.' Idan ba ta da miji  
 sai su che, 'Tō, Ala shi sa mu ga nagari.' Sai su juye  
 keautar da ka kāwō, su bāda tukwichi, dada ka  
 shiga surukūta ke nan, ka-na-yi. Wata rāna  
 ka kai nāma, wata rāna ka kai kurdi, wata rāna  
 gōrō. Duka nan da mu-ka-kidāya ba da sai ka kai  
 kaza ba, aa gworgwodō ikonka. Haka  
 ka ke kai, har <sup>9</sup>uban, idan ya chika masa idō,

---

have become many, what is he wanting?' Then the old  
 woman says, 'No doubt he saw what's-her-name and wants  
 (her), in order that your house may be joined with him.'  
 (Now) if she (the girl) had a husband since some time ago  
 (betrothed), then, if they are truthful people, they say, 'No,  
 she (already) possesses a husband.' (And) they say, 'But the  
 family are many, so let him wait till some future time.' If she  
 has no husband then they say, 'It is well, may Allah cause us  
 to see good (come of this union).' Then they turn out the  
 presents which you have brought, (and) give a return present.  
 Then you enter this courtship stage. You are courting. One  
 day you bring meat, another day money, another day kola  
 nuts, all these things which we have enumerated, not only  
 such you bring, oh no, but (anything else) according to your  
 means. And thus you keep giving, till the father, if it is suffi-  
 cient in his eye,

تَلَقَّيْنِي يَحْيَى : بِشَجْوَا : لَسْ طَوْفُوحَا : مَتَى لَا يَمُوتُ :  
 وَفَتَنِي كَيْفَ : لَسْ كَسُوَا : دَوْمِنْ : دَوْمْتَمَكْ : مَقَصَا  
 دَوْمِنْ : دَوْمِنْ : مَقَصَا مَجْ : إِدْنِ : مَتَا مَجْ : عَالِيَا  
 بَكْ : شَدَّ أَوْرُ : لَسْ لَشَيْعَا : مَقَصَا مَجْ : لَسْ بَأَمَّا  
 دَوْمِنْ : دَوْمِنْ : لَسْ لَشَيْعَا : عَبْ : إِدْنِ : مَقَصَا مَجْ  
 لَسْ لَسْ : مَقَا : أَلْ لَشَيْعَا : مَقَصَا : لَسْ لَشَيْعَا  
 : مَقَصَا : دَوْمِنْ : لَسْ بَأَمَّا : مَقَصَا : دَوْمِنْ :  
 لَسْ : لَسْ : مَقَصَا : كَنْ : مَقَصَا : لَسْ : مَقَصَا :  
 كَنْ : مَقَصَا : لَسْ : مَقَصَا : كَنْ : مَقَصَا :  
 لَسْ : مَقَصَا : دَوْمِنْ : مَقَصَا : مَقَصَا :  
 مَقَصَا : مَقَصَا : مَقَصَا : مَقَصَا :  
 مَقَصَا : مَقَصَا : مَقَصَا : مَقَصَا :



saanan su che, azō ayi rōkō. Saanan ka bidi  
 gōrō gōma, da <sup>10</sup>kurdi alif, agama, asāmu  
 datijai. Su je, su kai, su che, 'Gā shi. Wāne ya che  
 mu kāwō, shi-na-rōkō aba shi wanche.' Saanan  
 su karba, su aje, ku tafō gida. Saanan su juye,  
 su bāda tāsā, akāwō gida tāre da tukwichi.  
 Saanan kuma ka bidi kurdi, araba, da gōrō,  
 aje, ayi ma uwāyenta adua. Mālāmai unguwarku,  
 da su-ka-je, da mālāmai unguwar surukunaika, sai su ra-  
 -ba kurdin tsaka, da gōrō. Su, su dauki rabi,  
 ku kuma, ku dauki rabi, ku zō gida, ku raba  
 a junanku. Saanan kai, miji, ka bidi kurdi,

---

then says, they must come and ask (for the girl). Then  
 you seek for ten kola nuts, and a thousand cowries, and when  
 that is done, some persons of importance are sought, and they  
 go (and) reach the place (and) say, 'Behold it. So-and-so  
 said we were to bring (these), he is begging that he be given  
 what's-her-name.' Then they accept it (and) set it aside, and  
 you (all) come back home. Then they turn (the cowries) out  
 and give back the cup, (and) it is taken home together with  
 the return presents. Then you again seek cowries, (and)  
 divide, (and) some kola nuts, and they are taken, and given  
 with a prayer to her parents. Then the learned men from  
 your town who have come, and the learned men from your  
 father-in-law's, divide up the cowries in two portions—also the  
 kola nuts. They for their part take half, (and) you (all), you  
 take half, and you return home (and) divide it up among  
 you. Then you, the man, seek cowries,

[illegible]

zanbar gōma, da gōrō, <sup>11</sup>kworia guda, da zanua  
 bīū. <sup>12</sup>Mātan unguwarku su dauki, su kai.  
 Idan aka-yi hakanan, aka-wanye, sauran aure.  
 Idan yārinya ta chika, ba wani abu ake che ma  
 chika ba, idan yārinya ta isa <sup>13</sup>marmarin namiji  
 shi ne chika, to, idan tā isa aure, sai miji  
 shi nemi zanen dauri, fudu, da <sup>14</sup>shāta, da mayāfi,  
 da fatala, da dafuan akōkō. Shi akan-che <sup>15</sup>lālāta,  
 da takalma, tāki bīū, da kurdi zanbar ishirin,  
 da wuri zanbar gōma ne. Su ne akan-che kurdi-  
 -n tūō. Saanan abidi kurdi alif wa metin  
 azuba karkashin lēfē. Zanua kua ajēra su

---

ten thousand, and kola nuts, one calabash full, and two cloths. The women belonging to your part of the town lift them and bring along. When all this has been done and finished, there remains the marriage. If the maiden is 'complete'—now by 'complete' I mean, if the maid has reached an age when she desires a man, that is 'complete'—well, if she has reached the marriage age, then the husband seeks four robes, and white cloths, and coverings (for the bed), and head kerchiefs, and dyed calico—this is called *lalata*, i. e. worthless—and slippers, two soles (pairs), and twenty thousand cowries, formerly it was ten thousand. And this last is called 'the food' cowries. Then twelve hundred cowries are sought and poured under (the cloths, &c., in the) basket. The cloths, too, they lay them out

[illegible]



achikin lēfe, aajie. Saanan abidi gōrō  
 ishirin, akai wurin uban maata, ache ana-so akāwō  
 lēfē. Idan ya gama shiri shi che, 'Tō.' Idan bai gama  
 ba shi che, 'Tukuna.' Gōrō nan shi ne akan-che 'gōrō  
 neman bāki'. Idan aka amsa, sai ku kai lēfē,  
 ama alif wa metin ni nan. Su ne akan che, 'rubudīnālī.'  
 Idan kun yi hakanan kun kāre, sai asa rāna  
 ache, ka kāwō kurdin <sup>16</sup>lalē. Su kuma alfen ne.  
 Idan aka-kai sai asa amarīa lalē.

Wanan fasalī ne  
 da zaa shi gwoda muna wada ake sainya  
 amarīa lalē.

---

in a basket, and they are set on one side. Then twenty kola nuts are sought and taken to the father of the wife (to be), and they say they want him to bring the basket. If he has everything prepared (for the final ceremony) he says, 'All right.' If he is not ready he says, 'Not just yet.' The name by which these kola nuts are known is 'the kola nuts which seek of the mouth' (i.e. seek an answer). If a reply is given, then you bring the basket, the one of the twelve hundred cowries. They are called *rubudinali*. If you have completed all this, then a day is fixed on which you are told to bring the 'henna' cowries. They amount to two thousand. When this is brought then the bride has henna put on (her feet). This now is a description of how they put henna on a bride.

وَمِنْ قَصَبِينَ

ۛۛۛ الشَّعْءُ اَمْسَ : وَاَكْبَرُ

آمرييائين

Idan matanbayi ya tanbaye ka ina hukumchin sa amar-  
 -īa lalē, ka amsa masa <sup>17</sup>jawābi ka che. Hakumchi  
 wada ake sa amarīa lalē. Idan aka-yi nufi za asa  
 amarīa lalē, sai abidō gainye lalē, asainya  
 achikin <sup>18</sup>dārō, azuba rua achiki, aajie chikin rāna.  
 Shi-na nan. Yārinya nan kūa, aaike ta dāji, kō  
 gōna, kō kauye, dōmin idānunta kar  
 shi gani. Idan ta kōmō da dare, aba ta tūō,  
 ta chi. Idan ta chi ta kāre, ta-na-sūdē hannu,  
 sai wata tsōfūa, kō kaka tata, kō bābā-  
 -nīa tata, ta dibi lalē, <sup>19</sup>ta zuba mata. Sai ta di-  
 -nga kūka, ta-na-kūka. Idan aka jima, sai ta yi kurum

---

If a questioner asks you the manner in which henna is put on a bride answer him in these words (and) say. The manner in which a bride has henna put on is this. If they wish to put henna on a bride then they seek fresh henna (and) put it in a large cup (and) pour water in (and) set it in the sun. It remains there. This maid also is sent off to the bush, or to an (outlying) farm or outlying village that her eyes may not look on (the henna). When she returns at night she is given food (and) she eats. When she has finished eating (and) is licking her (fingers) hand, then a certain old woman, perhaps her grandmother or her father's sister, takes up the henna (and) pours it over her. Then she cries and cries. She is crying. If they wait a little while then she is silent

1425.2



Yan uwanta buduri sai su zō, su tayā ta  
 kūka. Alaada su che hakanan, ba dōmin  
 ba su sō ba ne. Idan aka-jima kadan, sai  
 su fita, su tafi wurin wāsa. Idan dare  
 ya yi kwari, sai su tafi wurin samārinsu,  
 su kwāna. Da asubāhin, su gudu, su kōmō  
 dākin da aka sainya su. Idan gari ya wāye,  
 idan ta na da abuya, sai abidi gōrō, atafi  
 wurin iyāyenta, akai masu gōrō, ache  
 ana-sō wanche ta zō, ta chi <sup>20</sup>abuyar amarīa.  
 Sai su karbi gōrō su raraba ma dangi, dōmin,  
 idan <sup>21</sup>zaa wurin aiki, su tāru, su tafi.

---

Now her sisters come and help her to weep. It is the custom  
 for them to do so ; they do not do so because they want to.  
 In a little while then they come out, (and) go to where the  
 dancing and rejoicing is. When it is quite dark, then they all  
 go off to their young men, (and) sleep. At early dawn they  
 run off (and) come back to the room where they had been put.  
 When it is dawn (and) if she has any girl friend, then kola  
 nuts are sought and they go to her (friend's) parents, (and)  
 take the kola nuts, (and) say they want What's-her-name to  
 come (and) act 'the bride's friend'. Then they receive the  
 kola nuts and divide them up among the relations, in order  
 that, if they are about to go to assist at the ceremony, they  
 should assemble and set off.

[illegible]

Ita kūa, amarīa, ta-na-kwāna uku gidansu,  
 ana yi mata kumshi. Saanan ayi mata wanka da marēche,  
 saanan idan dare ya yi, atāru, da māta, da  
 buduri, da makada, ana-wāka da <sup>22</sup>gūda, da kade  
 kade. Arufa ma abuyar amarīa alkeba,  
 aaza ta bisa gōdīa. Idan ba asāmu gō-  
 -dīa ba, asāmu dōki, mai-lāfia, ta hau.  
 Ama batun nan da mu ke yi, amarīa <sup>23</sup>tā je  
 gidan mijinta tun dadewa. Wanan da za akai  
 bisa dōki, sūnanta, 'amarīan bōkō.'  
 Idan su-ka-kai gidan angō sai su tsaya  
 waje, su-na-wāka, su-na-che, 'Ba mu shiga ba,

---

She indeed, the bride to be, sleeps for three (days) at their (her parents') home (where) she is bound up (in cloths to keep the henna off her clothes). Then she is bathed in the evening, and then when night comes they (all) assemble, women and maidens, and the ones who play on drums, they sing and sound the *guda* with much beating of drums. And 'the bride's friend' is covered with a burnous, (and) she is set on a mare. If they cannot get a mare, a fine healthy horse is got for her to mount. But during all this time we have been talking about, the bride has already come to her husband's house, (since sunset). This one whom they were about to bring on horseback is called 'the pretended bride'. When they (the dancers, &c.) get to the bridegroom's house then they stand outside and are singing, saying, 'We do not enter,

[illegible]



ba mu shiga ba, tsaitsaye, sai da bauya tsaitsaye.'  
 Dōmin akāwō masu tukwichi. Idan aka-kāwō masu  
 tukwichi sai su sabke amarīa su kai ta  
 dāki. Sai ta kwaranye alkeba, ta yes, ta fita  
 wurin wāsa, ama amarīa ta gaskīa, ita  
 ta-na dāki, kwanche. Idan mutāne sun wātse,  
 sai akai ta <sup>24</sup>dākin mijinta, su kwāna. Idan  
 ya iske ta budrua, sai shi bāda <sup>25</sup>kari, ko zō-  
 -be, kō mundūa ta azurfa, kō kurdi,  
 kō zanē, kō wani abu da shi ke da ikō.  
 Saanan su kwāna fudu dāki, da buduri  
 da samāri su-na-wargi. Ranan fudu, su fita,  
 su yi buki. Amarīa ta yi kwalīa, angō shi ma, shi yi;

---

we do not enter, (we) stand outside, unless (we are given a gift of) a slave, (we) stand without.' (They sing so) because they want a present. When a gift has been given they take the bride (the mock one) down from the horse (and) escort her into the room. Then she takes off the burnous (and) casts it down, (and) comes forth again among the revellers, but the real bride is lying down in the room. If the people disperse she is conducted to her husband's room, (and) they sleep together. If he finds she is a virgin then he gives her gifts, perhaps a finger ring or armlets of silver, or cowries, or a cloth, or something which is within his means to give. Then they sleep four days in the house, and the maidens and youths are playing and rejoicing. On the fourth day they come out (and) hold the marriage feast. The bride decks herself up, and the bridegroom, as for him, he does so too;

[illegible]

shi rufa alkeba. Shi fita, shi yi yāwō, shi gaida mutāne.

Shi ke nan. Hukumchi

amarīa yā kāre.

---

he covers himself with a burnous. He comes forth (and) walks about, (and) greets people. That is it. The bridal ceremony is completed.





## No. 32.

## Faslu.

Wanan fasalī ne na angwonchi. Idan matanbayi ya tanbaye ka,  
 ina wada ake angwonchi, ka amsa masa jawābi,  
 ka che, 'Idan yārō ka aure, randa aka-kāma amarīa,  
 sai tsōfin gidansu su je dākinsa, bai sani ba,  
 ashāfa masa <sup>1</sup>lalē. Shi kuma shi zamna dāki  
 shi yi lulubi. Samāri su dinga zūa wurinsa, su-na-  
 -zanche har akāwō amarīa.' Shi ke nan.

## Faslun.

Wanan fasalī ne zaa shi gaia mani wada shēkaran  
 yārinya ke kai, ta yi <sup>2</sup>haila, ayi mata aure.  
 Mafi karamchin shēkara da yārinya ke ganin haila,  
 shēkara tara, mafi yawansa gōma sha biar.

*Descriptions (of Customs).*

This is a description with regard to the condition of being a bridegroom. If a questioner asked you what ceremony they have with regard to a bridegroom's condition, answer him words such as these, saying, 'If a boy is going to marry, on the day on which the bride is to be brought, then the old women of his house come to his room without his knowing it was going to happen, (and) rub henna on him. For his part he sits veiled in the house. The other young men (then) come and chat with him until the bride is brought.' That is it.

*The Descriptions.*

This description which is about to be given will tell what year a girl reaches when she first had her menses, and is married. The earliest age which a girl has (lit. sees) her menses is nine years, and the latest fifteen years of age.



Mafi rinjaya shēkara gōma sha biū wa <sup>3</sup> kīla,  
 in ji mālamai na <sup>4</sup> suna. Idan yārinya ta kai shēkara  
 gōma sha biū, akai-ta gidan miji kō ba ta yi  
 haila ba. Idan aka-kai ta miji, shi bar ta, ama  
 ta-na tūō, ama ba ta kwāna wurinsa. Idan  
 ya gani ta yi haila, shi kirāye ta, ta kwāna  
 dākinsa banda sauran <sup>5</sup> mātansa.

Shi ke nan.

---

Most commonly it is said to be about twelve years of age ;  
 so say those learned men of holy repute. If a maiden reaches  
 the age of twelve, she is taken to her husband's house, even  
 if she has not had her menses. If she is taken (thus) the man  
 leaves her alone, and she cooks (for him) but she does not  
 sleep with him. If he sees she has had her menses he calls  
 her, (and) she sleeps in his room without any of the rest of  
 his wives (being there). That is it.

مَعِ رُفَايَا: الشُّكْر: نُحُوم: الشُّبُّحَا: الْوُفِيل  
 اَنْجِ مَا لَمْ: لَمْ: اَنْ: مِلْ: رُفَا: تَكْم: الشُّكْر  
 نُحُوم: الشُّبُّحَا: اَكْنِي: نَعْم: اَكْرِبِي  
 تَبِيحِي: اَنْ: اَكْنِي: مَعِ: شُبُّحَا: اَمَّا  
 قَدْ: شُرُود: اَمَّا: تَكْرَامِي: لَوْ: رُفَا: اَنْ  
 يَبْقِي: مَلَا: تَبِيحِي: الشُّكْر: اَمَّا: تَكْرَامِي  
 اَكْرِبِي: مَعِ: شُرُود: اَمَّا: تَكْرَامِي  
 لَيْكُنْ



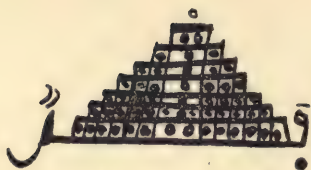
No. 33.

<sup>1</sup> Faslan.

Wanan fasalī ne na hukumchin aure bajāwara. Idan mutun ya gani bajāwara kō <sup>2</sup> yā ji lābārinta, sai shi nemi wata tsōfua, mai-hankali, shi aike ta kirāwō ta. Idan ta zō, su-ka-yi gaisua. Shi che, 'Lāfia? Na che akirāwō ki, nā gane ki ne, hankalina ya kwanta da ke, ina-son ki aure, kō Ala ya sa akwa-i kafa, mu sa hannu.' Idan ita kua ta-na-sō, sai ta che, 'Nā ji. Sai ku je wurin <sup>3</sup> waliyina.' Idan kai kua ka-na da wani abu kusa, kamar silē, kō yar takofa, sai ka ba ta. Idan ta je gida, sai ka bidi gōrō, kō nāma, ka aika, akai ma uwāyenta, ache, in ji ka, idan sun <sup>4</sup> lāmuna ta.

### *The Descriptions.*

This is a description of the marriage of a woman of some age whose husband is dead or has left her. If a man saw a woman (widow or divorced), or has heard about her (whom he wishes to marry), then he looks out for some old woman of sense and sends her to call her to him. When she comes they greet one another, and he says, 'Is it well with you? I said you were to be called to me, I have looked on you, and my mind is at rest owing to your presence. I want to marry you, if perhaps Allah causes that an opportunity arrives that we may place our hands on.' If she too is agreeable then she says, 'I have heard, but you must go to my guardian.' Now if you have seen some little thing handy, as a shilling or a trifle like a sixpence, then you give it her. When she goes home then you seek kola nuts or meat, and send (them) to be given to her parents from you, if they have consented (to give) her.



وَمَنْ يَكْلِبُنِي فِي مَخْطَتِي فَأَنَا أَوَّلُ الْيَوْمِ  
يَقِينُ: بِجَدِّهِ الرَّحْمَنِ: لَا يَدْرِي: أَسَى شَيْئًا  
وَيَتَوَجَّهَ: مِنْكُمْ: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي  
: إِذْ: مَنْ: أَسَى: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي  
أَكْمَلُ: أَوَّلُ: مَنْ: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي  
دَكْنُ: إِذَا: أَسَى: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي  
يَكْلِبُنِي: مَنْ: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي  
: أَسَى: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي  
: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي  
: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي  
: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي: يَكْلِبُنِي

Shi ke nan. Idan ka yi surukūta kwāna biū  
 sai ka aiki mutānenka, su yi rōkō aba su.  
 Idan aka che anba shi, sai ka bidi <sup>6</sup> kurdi alfin,  
 aje, ayi ma uwayenta adua. Saailin ka bidi  
 kurdi arba, da <sup>6</sup> gōrō hamsin, ka baiwa  
 mātan unguarku, su kai, kurdin gaisua  
 ke nan. Idan aka yi haka aka gama, sai ka bidi  
 zanen dauri biū, masu-cheau, da mayāfi, asainya  
 chikin lefē, da kurdi zanbar gōma, su ne  
 ake che, kurdin tūō. Saanan ka bidi rubudināri,  
 ka zuba, akai gidan maata, da gōrō kwor-  
 -ia guda. Saanan, kamar gōbe za adaura  
 aure, ka bidi gōrō, ka raba. Su, liman

---

That is all. When you have wooed her for two days, then you send your people to ask that she (the woman) be given them. If they say she is 'to be given him (? you) then you seek two thousand cowries and they go and say a prayer over her parents. Then you seek four thousand cowries, and fifty kola nuts and give to the women of your part of the town, (and) they take it. This is (called) 'the cowries for exchanging greetings'. When this is all completed, then you seek for two fine cloths capable of being twined round a person, and coverings (for the couch), (and) they are put in a basket, with ten thousand cowries, and these are called, 'the cowries for the food.' And then you seek the cowries called 'the *rubudinari*' and pour out, and they are taken to the wife's house; also one calabash of kola nuts. Then if it be to-morrow that they are going to celebrate the marriage you seek kola nuts, (and) divide them up. They, the priests

شَيْبَانِ: اَدْنِ: كَلَّ شَرْحًا: كَرَامًا: مَيَّوًا: .  
 سَنَ كَلَّ: . مُتَابَعًا: . سَنَ: كَلَّ: . اَبَدًا: .  
 اَدْنِ: اَكْثًا: . اَمْبَلًا: . سَنَ: كَلَّ: . اَلْجَنَ:  
 . اَجَمَ: اَيْفَرًا: . اَدْعَى: . اَسْمَلًا: . كَلَّ:  
 كَلَّ: . اَوْبًا: . اَدْعَى: . اَسْمَلًا: . اَكْبَرًا: .  
 مَدَامًا: . كَلَّ: . اَسْمَلًا: . كَلَّ: . اَسْمَلًا: .  
 كَلَّ: . اَدْنِ: . اَكْبَرًا: . اَكْبَرًا: . سَنَ: كَلَّ:  
 كَلَّ: . اَدْنِ: . اَكْبَرًا: . اَكْبَرًا: . اَسْمَلًا:  
 شَيْبَانِ: . اَدْنِ: . اَكْبَرًا: . اَكْبَرًا: . اَسْمَلًا:  
 . اَكْبَرًا: . اَدْنِ: . اَكْبَرًا: . اَكْبَرًا: . اَسْمَلًا:  
 كَلَّ: . اَكْبَرًا: . اَدْنِ: . اَكْبَرًا: . اَكْبَرًا: .  
 اَسْمَلًا: . اَدْنِ: . اَكْبَرًا: . اَكْبَرًا: . اَسْمَلًا:  
 اَدْنِ: . اَكْبَرًا: . اَدْنِ: . اَكْبَرًا: . اَكْبَرًا: .



da jamaa māsu-yawa, da mālamai, su tāru gidan  
 uban maatā, su zamna su damra aure. Idan  
 aka-gama su-ka-watse. Mātā su tāru, su tūka  
 tūō, su kai gidan angō, araraba ma mutāne  
 tūō, damri aure. Idan dare ya yi,  
 akai amarīa gidan angō. Saanan māta  
 su tāru, bābu kidi, sai wāka. Arufa <sup>7</sup> abuyar amar-  
 -īa, akai ta, dōmin wāsa. Idan zaa su kōmō,  
 su kōmō tāre. Ita kua akanche, 'amarian bōkō.'

## No. 34.

## Faslu.

Wanan fasali ne na dauri aure. Wada ake daura  
 aure. Mutāne sun tāru, limāmi shi tanbaia  
 shi che, 'Wanene <sup>1</sup> wakili?' Ache, 'Wāne.' Su che, 'Kāka

---

and a great number of people and the doctors of learning  
 assemble at the house of the father of the (wife to be) and sit  
 there, and perform the marriage ceremony. When they have  
 finished, they disperse. The women-folk meet and stir the  
 food (in the pot) (and) take it to the bridegroom's house (and)  
 divide it out among the people (present). (It is called), 'the  
 food of the marriage ceremony.' When it is night they take  
 the bride to the bridegroom's house. When the women  
 assemble, there is no drumming, only singing. 'The friend  
 of the bride' (the girl who personates the bride) is covered  
 (head to foot) (and) taken (to the husband's house), in play.  
 When they are about to turn back, they go back with her  
 (the pretended bride). Now she is called, 'the pretended  
 bride.'

*Descriptions.*

This is a description of the marriage ceremony. What (they  
 do) in the marriage ceremony (is this). The people are  
 assembled and the priest asks, 'Who is the person who gives  
 this girl away?' They say, 'So-and-so.' They ask, 'What

دہم ہجرت : ہذا الشیخ : دہم ہذا الحق : ہذا الشیخ : ہذا الحق :  
 آپس میں ملتا : ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 آپس میں : ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 مشرور : ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 مشرور : ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 آپس میں ملتا : ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :

## بصل

وقمن بعلین : ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :  
 ہذا الحق : ہذا الحق : ہذا الحق : ہذا الحق :

sūnan miji?' Ache, 'Sūnansa wāne.' Shi che, 'Kāka  
 sūnan maata?' Ache, 'Sūnanta wanche.' Saanan  
 shi tanbayi sadāki shi che, 'Sadāki nawa?' Ache,  
 'Kaza.' Saanan idan sun yi <sup>2</sup> tarālia tsakā-  
 -nin juna, sai līman shi che, 'Mu yi salātu gōma  
 gōma gā anabi.' Saanan tārō duka su che,  
 '<sup>3</sup>Alahuma swali ala sayidina Muhamadi wa Ala ali  
 sayadina Muhamadi wasalim.' Har su yi gōma  
 gōma. Saanan su yi shiru, sai līman shi che,  
 '<sup>4</sup>Alahuma swali Ala sayidina Muhamadi wa Ala ali sayidi-  
 -na Muhamadi warham sayidina Muhamadi wa Ala ali  
 sayidina Muhamadi wabārik, Ala sayidina Muhamadi  
 wa Ala ali sayidina Muhamadi kama swalaita wārhintā

---

is the husband's name?' They reply, 'His name is So-and-so.'  
 He asks, 'What is the wife's name?' They say, 'Her name  
 is So-and-so.' Then he asks about the marriage settlement,  
 saying, 'How much is it?' They say, 'It is such and such an  
 amount.' Then if they (the girl's parents) have given their  
 joint consent, then the priest says, 'Let us say prayers ten  
 times to the prophet.' Then the whole assembly repeat,  
 O God be gracious to our lord Mohammed and the family of  
 our lord Mohammed and salute them,' till they have done  
 so ten times. Then they are silent. Then the priest says,  
 'O God be gracious to our lord Mohammed, and the family of  
 our lord Mohammed, and have mercy on our lord Mohammed  
 and the family of our lord Mohammed, and then our lord  
 Mohammed and the family of our lord Mohammed, even as  
 he wast gracious unto and will have mercy on

[illegible]



wabarakata ala, Ibrahima wa Ala ali sayidina Ibra-  
 -hima inaka hamidu majidu amin. Wāne  
<sup>5</sup> ya wakilche mu daurin aure abin walichinsa mu daura  
 auren wanche da wāne bisa farilan Ala sūnan  
 manzō Ala bisa sadāki kaza. <sup>6</sup> Nakadan ga  
 shi hanu.' Idan anbia shi ke fadi hakanan,  
 idan ba abia ba shi che, <sup>7</sup> Ajalan, sai wata kaza  
 abia.' Saanan su yi fātiha uku. Idan shi-na da  
 kōkari, shi yi wadansu adua. Bāyan  
 hakanan kamar shi che, 'Ala shi bāda chi da sha, Ala  
 shi bāda haifua. Ala shi ba wakilai lādan sadāwa  
 miji da maata, Ala shi sādā hankulansu, Ala shi ba  
 gari lāfia. Musulmi da su-ka-mutu tun zāmanin

---

and bless Abraham and the family of our lord Abraham. Verily thou art praiseworthy. Amen. So-and-so has given us a union to bind, and the ceremony we have to perform for him is that we bind in marriage What's-her-name and What's-his-name, upon the faith of Allah, in the name of the messenger of Allah, on such and such a dower. Behold it in (my) hand.' If it has been paid (already) he speaks thus. If it has not been paid (then) he says, 'And such and such a moon they will pay.' Then they recite three verses (of the Koran). If he (the priest) is very diligent he may say some other prayers after this, as, 'May Allah give food and drink; may Allah give offspring; may Allah give the parents (of the bride and bridegroom) the reward for the union of the man and wife; may Allah complete their intelligence; may Allah give health to the town; the Mussulmans who have died since the days

لَا إِلَهَ إِلَّا أَنْتَ أَعِزِّهِمْ ذُرِّيَّتَهُمْ إِنَّكَ أَنْتَ الْغَنِيُّ  
لَا تَقْنَطُ مِنْهُمْ إِنَّكَ فَاعِلٌ بِمَا تُشَاءُ لَا يُلَاقِيكَ  
الْمُتَكَبِّرِينَ لَا إِلَهَ إِلَّا أَنْتَ أَعِزِّهِمْ ذُرِّيَّتَهُمْ  
إِنَّكَ أَنْتَ الْغَنِيُّ لَا تَقْنَطُ مِنْهُمْ إِنَّكَ فَاعِلٌ  
بِمَا تُشَاءُ لَا يُلَاقِيكَ الْمُتَكَبِّرِينَ لَا إِلَهَ إِلَّا أَنْتَ  
أَعِزِّهِمْ ذُرِّيَّتَهُمْ إِنَّكَ أَنْتَ الْغَنِيُّ لَا تَقْنَطُ  
مِنْهُمْ إِنَّكَ فَاعِلٌ بِمَا تُشَاءُ لَا يُلَاقِيكَ  
الْمُتَكَبِّرِينَ لَا إِلَهَ إِلَّا أَنْتَ أَعِزِّهِمْ  
ذُرِّيَّتَهُمْ إِنَّكَ أَنْتَ الْغَنِيُّ لَا تَقْنَطُ مِنْهُمْ  
إِنَّكَ فَاعِلٌ بِمَا تُشَاءُ لَا يُلَاقِيكَ الْمُتَكَبِّرِينَ

anabi Ādamu har yau, maza da mātā, Ala shi jikai su, mu  
kūa, Ala shi sa mu wanye da alhairi, āmin.' Shi ke nan,  
sai mutāne su wātse, kōwa  
shi tafi gidansu.

---

of the prophet Adam till to-day, men and women, may Allah  
have mercy on them. We too may Allah cause us to die in  
peace. Amen.' That is it. Then the people disperse, each  
goes to his own home.

أَقْبِيهِ أَدَمَ : قَمَرِيَّو : قَمَرِ أَدَمَ قَمَرًا : أَلْأَشْجَكِيَّسْنَ مُر  
كُحُو : أَلْأَشْشَرُ حَمِيَّسْنَ : أَلْأَخْيَمِرُ أَمِيَّسْنَ شَيْكَنْ  
تَسْنُ مَتَلَبُ مَنَسْوَاطِي : كُورَا :  
شَتَفِ عَمَ مَسْنَ



## No. 35.

<sup>1</sup> Faslun.

Wanan fasalī ne zaa shi gaia muna hukumchi haifūa.  
 Idan matanbayi <sup>2</sup> yā tanbaye ka, ina wada hukumchi haifua  
 shi ke, ka che, 'Karamchi, chikin mache wata shida,  
 mafi yawansa wata tara, saanan ta haifu. Wani chiki  
 shēkara fudu, wanan chuta ne. Ama idan mache  
 ta haifu, wada mu ke yi mata, sai adafa rua shi yi zāfi,  
 adinga yi mata wanka, da ita da yārō, har kwāna  
 bakwoi. Ranan mijinta shi sa gōrō, araba chikin gari.  
 Idan gari ya wāye, mutāne su tāru, akāwō gōrō  
 da kurdi, <sup>3</sup> azāna sūna.' Shi ke nan.

Faslun.

*The Descriptions.*

This description will explain to us the ceremony at the birth of a child. If a questioner has asked you what the ceremony at birth is, say, 'The shortest time (in which a woman can give birth after conception) is six months, (and) the longest nine months; then she brings forth. Some conceptions are for four years, but that is owing to some disease. But if a woman bore (a child) what is done to her is this. Water is cooked till it is hot, and she and the child are continually bathed during seven days. On that day (the seventh day) the husband sets down kola nuts (and) they are distributed in the town. When it is dawn the people all assemble, (and) kola nuts and cowries are brought, (and) the naming (of the child) performed.' That is it.

*The Descriptions.*



وَفَن قَبَلِيْنِ : اَمْ اَنْتَ فَيَا مَنْ : مَكْحُوْتٌ مَيِّقُوْا : =  
 اَمْ نَزَلْتَنِيْ بِ : يَدِ مَنِيْكَ : اِنْ هُوَ اِلَّا مَكْحُوْتٌ مَيِّقُوْا :  
 اَيْشِكِي : كَبَا : اَكْرَمِيْ : اَيْشِكِي : اَوْتِيْش :  
 قَدِيْ مَحْمُوْسِيْنَ : وَتَقَرَّ : اَسْمَعْنِيْ خَيْر : اَوْتِيْكَ :  
 اَيْشِكِي : اَيْشِكِي : اَوْتِيْشِيْ : اَمَّا اَنْتَ : اَيْشِكِي :  
 تَحْيِيْ قَدِيْ مَكِيْمَتِيْ : اَسْمَعْنِيْ : اَوْتِيْ : اَيْشِكِي :  
 اَمْ نَزَلْتَنِيْ : اَيْشِكِي : اَمْ نَزَلْتَنِيْ : اَيْشِكِي :  
 اَيْشِكِي : اَيْشِكِي : اَيْشِكِي : اَيْشِكِي :  
 اَيْشِكِي : اَيْشِكِي : اَيْشِكِي : اَيْشِكِي :



No. 36.

<sup>1</sup> Faslun.

Wanan fasalī ne na hukumchin sūna. Idan matanbayi  
ya tanbaye ka, ina wada ake zāna sūnan jinjiri ka che:—

‘Ana-zāna sūnan jinjiri da swāfe rāna da ta haifu,  
idan ta kēwayō, mutāne su tārū. Līman shi che, Mui  
salāti gōma gōma gā anabi. Idan su ka gama shi che,

<sup>2</sup>Alahuma swali Ala Muhamadi wa Ala. Ali Muhadin warham Muhamadin  
wa ali Muhamadin wabarik Ala Muhamadi wa Ala ali Muhamadin

kama swalaita warahimta wabarakta Ala Ibrahima  
wa Ala ali Ibrahima filalamina inaka hamidu majidun.

Saanan shi yi fātiha uku shi che, Samaina mauludu. Idan  
namiji ne shi che Ibrāhīma kō Muhamadu kō wani  
sūna, idan mache che shi che <sup>3</sup> Fātimata kō Hadijatu.

### *The Descriptions.*

This is a description of the ceremony of naming (a child). If a questioner asked you what was done at the naming of an infant you say, ‘An infant is named on the morning of the day she (the mother) bears it, when the day comes round, the people assemble. The priest says, Let us offer up prayers ten times to the prophet. When they have finished he says, O God be gracious to Mohammed and the family of Mohammed and have mercy on Mohammed and the family of Mohammed and bless Mohammed and the family of Mohammed even as thou wast gracious to, merciful towards, and didst bless Abraham and Abraham’s family in the world, verily thou art praiseworthy and glorious. Then he repeats three verses (of the Koran) (and) says, We name the child. If it is a male child he says Abraham or Mohammed or some other name, if it is a girl he says Fatimata or Hadijatu.

قبر

وَمِنْ بَقَالِيْمِي : تَحْكُمْتَن سُرْمِي : اِدْن مَسْتَبِي  
يَتَبِيك : اِمَارَة اَكْبَر اِنْ سُرْمِي : بَنِيْم : كَث  
اِمَارَة اَسْوَقْتَن : بَنِيْم : د صَاوِي : رَا نَع تَحِيْف  
اِدْن تَبْكُوِيُو : مُتَابِي : اِسْتَاو : اِلَيْمِي شَت : مَسِي  
صَلَاة غُورَم : غُورَم : عَاَمِي : اِدْن اِسْكَم : اِسْتَا  
اَللّٰهُم صَلِّ عَلِي مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ وَرَحْمَ مُحَمَّدٍ  
وَعَلَى اَلِ مُحَمَّدٍ وَبَارِكْ : عَلِي مُحَمَّدٍ : وَعَلَى اَلِ مُحَمَّدٍ  
كَحَا اَمَلِيْت : وَرَوْحَتَا وَبَارِكْتَ عَلَيَّ اِيْم اِهِيْم :  
وَعَلَى اَلِ اِيْم اِهِيْم : وَجِ الْعَالَمِيْنَ : اِنَّكَ قَمِيْبٌ مَجِيْبُ  
سَلَمْتَن شَت وَاتَمَّ اَكْ : شَتَا سَمِيْمَةً مَوْلُوْد : اِدْن  
نَجِيْع بَلِي : اِسْتَا اِيْم اِهِيْم : كُو مُحَمَّد : كُووِي  
سُرْمِي : اِدْن مَسْتَبِي : شَتَا بِلَقَّة : كُو وَدِيْعَةً



Saanan shi yi adua, kaman da ya sō shi che, 'Ala shi rāya shi,  
 Ala shi ba uwa da uba lāfia.' Shi yi adua dayawa, saanan  
 mutāne su wātse. Ama anyanka rāgō tun mutāne  
 ba su tārū ba. Saanan azāna sūna, saanan  
 4 wanzāmai su tārū, māta su yi buki, idan mai-gāta  
 ne. Idan marēche ya yi nāman rāgō araraba  
 abai wa kōwa sadaka. Ita kua maata nan, ana-ba  
 ta abinchi mai-dādi, ta-na-chi har jinin haifūa  
 shi zuba duka, saanan ta sāmu lāfia.'

Shi ke nan.

---

Then he gives a prayer, if he wishes; he says, May Allah prolong his life; may Allah give (his) mother and father health. He prays many times and then the people disperse. Now a ram had been slaughtered before the people had assembled. After that they name the child. Then the barbers assemble (and) the women make a feast, if the man was of a wealthy family. When evening comes the ram's flesh is divided up and given as alms to any one. And as for her, this wife, she is given the choicest food to eat until all the after-birth has come away. By that time she has regained her health.' That is it.

سَلَمَنُ شَيْءٍ أَدْعَمُ، كَحَمْدٍ بِسَمْعِهِ، شَيْءٌ أَلْشَرُّ أَيْدِيهِ  
 أَلْشَرُّ بَلَدُهُ، أَدْعَمُ لَأَوْسَى، وَفِيهِ أَدْعَمُ دَعْوِيَّتُهُ، سَلَمَنُ  
 مَتَلَبُّهُ سَوَابُكِي، أَمَّا أَمَّا يَنْتَكِرُ رَأْفَتُهُ، مَتَلَبُّهُ  
 بِشَرِّ مَتَلَبِّهِ، سَلَمَنُ أَرْزَنِ، سَحَرُ مَتَلَبِّهِ، سَلَمَنُ  
 وَفَدَا مَتَلَبِّهِ، مَتَلَبُّهُ مَتَلَبِّهِ، سَلَمَنُ مَتَلَبِّهِ، مَتَلَبُّهُ  
 مَتَلَبِّهِ، أَرْزَنِ مَتَلَبِّهِ، مَتَلَبُّهُ مَتَلَبِّهِ، رَأْفَتُهُ  
 أَيْدِيهِ، مَتَلَبُّهُ مَتَلَبِّهِ، أَلْشَرُّ أَيْدِيهِ، أَلْشَرُّ  
 مَتَلَبِّهِ، أَيْدِيهِ، مَتَلَبُّهُ مَتَلَبِّهِ، مَتَلَبُّهُ  
 مَتَلَبِّهِ، مَتَلَبُّهُ مَتَلَبِّهِ، مَتَلَبُّهُ مَتَلَبِّهِ،

شَيْءٌ

No. 37.

<sup>1</sup> Bābun.

Wanan bābi ne zaa shi gwoda muna wada ake yi <sup>2</sup> sha gaba. Idan matanbayi ya tanbaye ka, shēkara nawa ake yi ma yārō kāchia, ka che, 'Shēkara tara.' Achikin musulumchi ina wada ake kāchia ka che. 'Idan yārō ya isa kāchia, sai akirāwō wanzāmai, su tafō da asake, su yi ma yāra aski. Saanan agina <sup>3</sup> rāme, asaka sūma nan achikin rāme. Saanan akāmō yārō, azamna da shi bakin rāme, <sup>4</sup> aririke shi. Wanzāme shi hau kafāfunsa, shi zamna saanan shi kāma bākin lōba shi jāwō, shi yimte, saanan shi sake, shi fida aska daga kube. Shi kāma lōba

*The Beginnings.*

This is the opening of what we are going to be shown of what is done at circumcision. If a questioner asks you how old a boy is when he is circumcised, say, 'Ten years.' Among Mussulmans what is done at circumcision, you say (is as follows): 'When a boy has reached the age of circumcision then the barbers are summoned (and) they come with razors and shave the boy (head). Then a hole is dug in the ground and this cut off hair put in the hole. They then seize the boy, (and) sit with him over the hole and hold him tight. The barber gets across his legs (facing him) and sits down, then he takes hold of the edge of the foreskin (and) pulls it back (and) pinches it tight, then he lets it go (and) takes his razor out of the sheath. He catches the foreskin





iyāka wurin da ya yimche, shi sa aska, shi yanka maza maza. Idan ya kai wurin tantāni, shi ake che "jar fāta", sai shi tsāga da hannu, saanan shi sa aska, shi yanke. Sai shi tamna bagarua shi pēsa, sai shi tāshi. Idan sun yi su dari, hakanan ake yi masu. Lōba da aka-yanka, sai ajēfa shi chikin rāme. Idan angama sai adaure da mōda, har shi kwāna uku. Saanan atafō akunche mōda, awanke asa māgani, amayar, adaure hakanan ake yi. Wanda magāninsa ke da kyeau, kāmīn kwāna gōma sha fudu, <sup>5</sup> yā warke. Wani kūa shi-na-kai wata guda, bai warke ba, idan bai gamu da māgani mai-cheau ba. Ama wadansu ba su damrēwa,

---

at the limit of the spot where he had pinched it, he places the razor (and) quickly cuts. If when he gets to where the red flesh begins—this part is called "*jar fata*", i. e. red skin—then he tears the skin with his hand—then he inserts the razor and cuts off (the skin). Then he chews up some of the seeds of the acacia tree and spits (on the wound); then he gets up. If a hundred have to be done, this is the method. The fore-skin which has been cut off is then thrown into the hole. When it (the operation) is finished then they tie up the part with the leaves of the *moda* (hemp) tree, for three days, when they come and unfasten the leaves, wash (the sore), put on medicine, put on leaves again, and tie up as before. For one who has good medicine, in about fourteen days it has healed up, but some reach a moon without healing, if it has not had good medicine put on it. But some again are not for tying up (the wound) at all,

ایمان کن: و فرمود: پیغمبر! شش آنکس: و ششیک: و  
مهر خدا: و اذن: و یاد کن: و فرمود: ششیک: و ششیک: و  
جز جفا: و ششیک: و ششیک: و ششیک: و ششیک: و ششیک: و  
آنکس: و ششیک: و ششیک: و ششیک: و ششیک: و ششیک: و  
و ششیک: و اذن: و ششیک: و ششیک: و ششیک: و ششیک: و  
آیه شمس: و لوح: و آیه شمس: و ششیک: و ششیک: و  
نیکس: و اذن: و اذن: و اذن: و اذن: و اذن: و اذن: و  
هم ششیک: و اذن: و ششیک: و ششیک: و ششیک: و ششیک: و  
آونیکس: و اذن: و اذن: و اذن: و اذن: و اذن: و اذن: و  
آونیکس: و اذن: و اذن: و اذن: و اذن: و اذن: و اذن: و  
ششیک: و اذن: و اذن: و اذن: و اذن: و اذن: و اذن: و  
ششیک: و اذن: و اذن: و اذن: و اذن: و اذن: و اذن: و  
ششیک: و اذن: و اذن: و اذن: و اذن: و اذن: و اذن: و

sai su sa kara, su na turārāwa da hayāki. Da a-  
-subāhin idan ya bushe, su jika achikin  
sabō kaskō. Sai shi banbare, asa  
māgani kuma. Hakanan wadansu ke yi  
har shi warke ama ba su kwanchi bisa tābarma,  
kō būzū, kō dan sarki ne, sai bisa  
rai rai, idan wurin rai rai ne. Idan bābu  
rai rai agarin, sai adēbō gainye dayawa,  
azuba chikin dāki, su-na-kwāna bisansa  
har su warke. Ba su sa riga, ba su damra  
bante, kō zane, ama ana-kashe masu  
gārā dayawa su chi. Idan sun ji kai kai

---

but set down straw (and set fire to it) and smoke the wound.  
Early next morning if it (the wound) is dry they soak it (the  
penis) (in water and medicine) in a new clay pot. When  
(the water) loses its medicinal properties, some more medicine  
is put in. Thus some do, till (the wound) heals. Now they  
(the ones operated on) never lie on a mat or on a skin, even if  
he be the son of a chief, but on sand, if there is sand about.  
If there be no sand in the town, they then pluck many leaves,  
(and) spread them in the room (and) they sleep on them till  
they recover. They wear no cloak, they fasten on no loin  
covering, or cloth, but are given all kinds of luxuries to eat.  
If they have felt any irritation

[illegible]



ba su sōsāwa. Ana sainya karta su yi jira-  
 -nsu dōmin mūgun kwāna kar su fāma  
 miakunsu. Dōmin hakanan akwai wani abu  
 ana-che da shi "Aka-chi", su kan rika bugāwa su-na-  
 -che: "Aka-chi, aka-sha, aka-kwāna kasa, kō dan sar-  
 -ki, a-shi-kwāna kasa, kō dan malām, a-shi-kwāna  
 kasa, kō atājir, a-shi-kwāna kasa, bale  
 talaka, wōfin banza, a-shi-kwāna kasa, aka-chi  
 aka-sha, aka-kwāna kasa, kō dan wāne, a-shi-kwāna  
 kasa." Ama mache ba ta zūa  
<sup>6</sup> wurin, dōmin kar su gane ta,  
 kwodainsu shi je  
 garēta.'  
 Shi ke nan.

---

they must not scratch. Big powerful men are set to watch them in order that they (the patients) may not hurt their sores by tossing about in their sleep. Because of this there is a kind of (musical) instrument they call the "*Akachi*", which they beat while at the same time say (sing): "They eat, they drink, they lie on the ground, be he the son of a chief, he must lie on the ground; or be he the son of a doctor of learning, he must lie on the ground; or a wealthy man, he must lie on the ground; how much more the poor man, the useless vagabond, must he lie on the ground. They eat, they drink, they lie on the ground, but he the son of So-and-so, he must lie on the ground." Now no woman comes there lest they behold her and desire go out towards her.' That is it.



## No. 38.

<sup>1</sup> Faslun.

Wanan fasalī ne na <sup>2</sup> kāchiar <sup>3</sup> māta. Idan matanbayi ya tanbaye ka, 'Ana wada ake-yi kāchiar māta?' ka che wada ake-yi: 'Idan za afārawa sai ache su tafi su kāma rua. Idan sun kāma rua, sai su zo, su kwanta, su mīke kafāfunsu. Wani shi zamna bākin rāme bisa chikinsu. Saanan wata mache (mch) da ta iya ta zō, ta zamna tsakānin kafāfunta, wadansu su kan kāma kafāfunta. Saanan <sup>4</sup> maatar nan ta sa hannu, ta <sup>5</sup> kāmō dan tsakanta. Ta sa aska daga karkashin abin, ta <sup>6</sup> shārō shi har bisa, ta kwalfe shi duka, ta jefa rāme. Saanan ta tāshi, ta je, ta tsuguna. Wata kuma ta zō

---

*The Descriptions.*

This is a description of the removal of the clitoris of a woman. If a questioner asks you (saying), 'But how do they perform the operation of removing the clitoris of a woman?' say what is done is as follows: 'When they are about to begin, then they (the girls) are told to go and take water (and wash). When they have washed, then they come (and) lie down (and) stretch out their legs. Some one sits, near the edge of the hole (they have already dug), on their bellies. Then a certain woman who is skilled (in the work) comes and sits between her legs, others seize hold of her feet. Then this woman (who is operating) puts her hand and draws out the clitoris. She places the razor under the thing, (and) draws it up to the top (and) cuts it all out (and) casts it into the hole. Then she (the girl) rises (and) goes (and) sits down. Another also comes





ayi mata hakanan, kō sun kai nawa hakanan  
ake yi masu. Idan jini ya k̄are tsiyāya, sai  
anarka mai kadainya, asainya masu, ayi masu  
kirshe. Idan gari ya wāye awanke, asainya  
mai kade, wadansu ʾsābōni, hakanan ake yi,  
har shi k̄are.' Shi ke nan.

---

and the same is done to her, and so on whatever number  
there have been. When the blood ceases to flow then shea  
butter is melted and put on them (on the place cut) and  
a cloth is tied between the legs. Next day they bathe, (and)  
put on (more) shea butter, some (put on) soap, and this is  
what they do, till the place is healed up.' That is it.

آیتش: دکن: کونکن: مکر: دکن  
 آیتش: دکن: کونکن: مکر: دکن  
 آیتش: دکن: کونکن: مکر: دکن  
 آیتش: دکن: کونکن: مکر: دکن  
 آیتش: دکن: کونکن: مکر: دکن  
 آیتش: دکن: کونکن: مکر: دکن

۱۱۱

## No. 39.

<sup>1</sup> Bābun.

Wanan bābi ne na matache. Idan matanbayi  
 ya tanbaye ka, 'Idan mutun ya mutu, ana wada ake ma gāwa  
 tasa?' Ka che:—'Idan mutun ya mutu dafārin, sai adi-  
 -bi rua, ashāfa ga idānunsa, dōmin idānunsa  
 shi rufe. Saanan, idan mai-gāta ne, sai  
 adēbō rua, ayi masa wanka. Saanan adauke shi  
 bisa tābarma, aaje shi akasa, afuskanta  
 da shi zua <sup>2</sup>Alkibla, arufa masa farin zane.  
 Saanan afita, agaia ma mutāne, dōmin  
 kōwa shi sani. Azo wurin bisō, saanan  
 ache, Ana wurin <sup>3</sup>kabri? Idan angwoda wurin kabri ache, Abidō

*The Beginnings.*

This is the commencement of a (description) about the dead. If a questioner asked you (saying), 'If a man died what is done to his corpse?' you (can) say, 'When a man dies, then, first of all, water is drawn (and) his eyes are bathed in order that his eyes may close. Then, if (the deceased) was a man of means, water is drawn and he is bathed (all over). Then he is lifted on a mat, (and) placed on the ground (and) set with his face turned to the East (and) covered with a new cloth. They then come out and tell the people in order that every one may know (he is dead). They go to the burying-ground, and they say, Where is the place for the grave? When shown where the grave is to be, they say, Let a stalk of corn be sought

[illegible]



kara agwoda. Idan aka-sāmu kara, sai  
 aje wurin gāwa nan, adaidaita tsawō kara nan  
 da tsawon gāwa. Saanan, idan aka zō da karan,  
 sai agwoda da kushēwan adaidaita, agina.  
 Saanan ana-gina, masu-gāwa su kōmō  
 wurinsa, su dēbō rua adāma da magariā,  
 ayi masa wanka. Akoma, aajiye shi.  
 Su zō wurin jamaa, ache, Ana likafani? Saanan  
 asāmū fari, azō, adumka likafani  
 da shi, ana-yi ma gāwa likafani. Idan mai-gā-  
 -ta ne, da abu biar, wadansu shida, wada-  
 -nsu bakwoi, da kworzalē da fūla

---

and (the corpse) measured. When a stalk has been found, then they go to where the body is, (and) compare the length of the stalk with the length of the corpse. Then when they come with the stalk, they lay it on the grave (and) measure it out (and) dig. While (the grave) is being dug the people who have been attending to the corpse go back to where it is. Water is drawn and mixed with (the leaves) of the lotus, (and) they wash it (the body). He is once more set back (on the mat). (Then) they come to the people and ask, Where is the shroud? Then the white (sheet) is procured and they come and sew a shroud of it and make a winding-sheet for the corpse. If he was a man with rich relations, as many as five (robes) things, in some cases six, in others seven, and a waist-cloth and cap

كَمَرَا: اَعْمَد: اِدْرَنْ: اَكْسَدُمُو اَكْمَرَا: تَسِي  
 اَجِي لَوْنَقَا اَوْنَرَنْ اَدِي دِي ت: تَطَو اَكْمَرَنْ  
 تَطَوَنْ: غَدَا: تَسَقَنْ: اِدْرَنْ: اَكْمَرَا اَكْمَرَنْ  
 تَسِي اَعْمَدَا: دَكْشَوَنْ: اَعْمِي دِي ت اَعْمَس  
 : تَسَقَنْ: اَمَا اَعْمِي: مَدَا تَقَا اَو: تَسَقُو مَو  
 لَوْنَسَنْ تَسَدْ مَجُو اَو اَو: اَدَا م: دَقَقَرَا  
 اَيَقَسَنْ: لَوْنَكِي: اَكْمَرَا: اَعْمِي ش: :  
 تَسَقُو اَو اَو: تَقَم: اَبْ اَمَا اَكْبَقِي: تَسَقَنْ  
 اَسَا مَو اَقَمَرَا: اَدَا اَو: اَدَمَك: اَكْبَقِي  
 دَرِش: اَمَا اَيَقَا اَو: اَكْبَقِي: اِدْرَنْ: مِي قَا  
 تَدَا بِي: دَا بَا مِي ر: اَدَمَسَنْ: تَسَد: اَو  
 تَسَنْ: تَكُوَنْ: دَكْمَرَا لِي: دَقُو اَكِي

da rawani, da rīga, da uwan likafani. Idan ankā-  
 -re, saanan aturāra shi da kāfur, kō da jā-  
 -wul. Wadansu mālamai sun kia. Idan za ayin  
 turāre, sai abidō rua, amurza turāre chikin  
 rua, saanan adibi azuba ga likafani,  
 ayāfa masa. Saanan asāmu rua tsaltsalka,  
 aje, ayi ma gāwa wankan farila. Saanan asa  
 masa likafani, aajie shi, aje adūba ma-  
 -su-ginan kushēwa sun kāre. Idan sun kāre  
 adauki gāwa, akāwō wurin, sarari mai-chau,  
 aajie, akirāwō mālamai su zō, su yi masa  
 sala. Idan sun kāre, adauki, aje, abisna,

---

and turban, and cloak and the mother shroud (i. e. large) (are put on the corpse). When they have finished they anoint him with camphor or spices. Some learned men have not permitted this. If they are going to perfume the body then water is sought and the scents mixed in the water, then it is taken (and) sprinkled on the shroud (and) rubbed over him (the corpse). Next they take some of the purest water and come and wash the corpse according to the religious custom. Then the shroud is put on (and) (the body) set down. They go and see if those digging the grave have finished. If they have finished the body is lifted up and taken to some clear open space, (and) set down, (and) the learned men are called to come and say prayers over it. When they have ended they lift it (and) go (and) bury it,

1425-2



Idan anbisna, asāmu kurdi kadan  
 akāwō, abai wa malāmai, su yi adua. Akāwō na mai-  
 -wanka daban, da na mai-sala, da na māsū-ginan kushēwa.  
 Idan aka-kāre, sai kōwa su wātse. Mai-kū-  
 -ka na-kūka, mai-murna na-murna, har kwāna  
 bakwoi, saanan akirāwō mālamai. Su tārū, su yi  
 adua, su wātse. Bābu mai-zakūa kuma. Māta  
 su shiga takaba. Idan mai-mutua ya kai kwāna  
 arbain, akirāwō mālamai, su yi adua. Idan  
 shi-na da dūkīa, shi-na da yāya, araba masu  
 gādō. Idan ba shi da yāya, akai dūkīasa  
 gidan sarki, ya zama na talakāwa da marāyū.

---

When he has been buried, a small amount of cowries are brought, (and) given to the malamai (learned men), and they offer prayers. Those who washed the body, and those who prayed, and those who dug the grave are each given some separately. When it is all finished, every one disperses. The mourners mourn, (and) they who are glad rejoice, till seven days pass; then the malamai are summoned. They assemble and pray (and) disperse (again). There is no further coming (of friends and relations). The wives of the deceased enter upon the period of retreat for the dead. When the deceased has been dead for forty days the malamai are called (and) they pray. If he (the dead man) had property and if he had children the inheritance is divided up among them. If he had no children his property is taken to the chief's house and becomes (the possession) of the poor and orphans.

[illegible]

۳۴

Ama mātansa su-na-zamnāwa dāki <sup>4</sup> wāta fudu  
da kwāna gōma, su-na-kukya kukye, saanan  
su fita su yi aure. Idan su-na-kukya kukye  
namiji ba shi magana da su. Su kuma ba su magana  
da namiji har su kārē. Wanan alaada che ta Muhamadīa.  
Idan namiji shi-na-son wata chikinsu, ba shi magana,  
sai sun kārē. Idan ya yi magana da su tun ba su  
kārē ba, kō sun yi aure, idan mahukumta sun  
gani hakanan, sai araba su. Shi ke nan.

---

But his wives remain in the house for four months and ten days (and) they mourn; after that they come forth and (can) marry again. During this time when they are mourning a man does not hold conversation with them, and they too do not converse with a man until (this period) is over. This is Mohammedan custom. If a man wants one from among them (for a wife) he does not speak until (the time of retreat) is completed. If he hold converse with them before they have completed this period or if they have married, if the lawgivers have seen that this has been done then they separate them. That is it.

أَمَّا مَا تَقُولُونَ لَنَا لَوْ كُنَّا نَسْمَعُ لَمَا كُنَّا كَمَا نَكُونُ لَقَدْ كُنَّا مِنْ أَكْثَرِ  
 الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ لَقَدْ كُنَّا مِنْ أَكْثَرِ الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ  
 لَقَدْ كُنَّا مِنْ أَكْثَرِ الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ لَقَدْ كُنَّا مِنْ أَكْثَرِ  
 الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ لَقَدْ كُنَّا مِنْ أَكْثَرِ الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ  
 لَقَدْ كُنَّا مِنْ أَكْثَرِ الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ لَقَدْ كُنَّا مِنْ أَكْثَرِ  
 الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ لَقَدْ كُنَّا مِنْ أَكْثَرِ الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ  
 لَقَدْ كُنَّا مِنْ أَكْثَرِ الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ لَقَدْ كُنَّا مِنْ أَكْثَرِ  
 الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ لَقَدْ كُنَّا مِنْ أَكْثَرِ الْعُقَاةِ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ





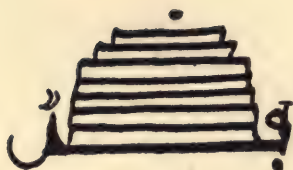
No. 40.

<sup>1</sup> Faslun.

Wanan fasalī ne zaa shi gwoda muna wada ake ginan  
 kushēwa da wada ake bisō. Idan matanbayi  
 ya tanbaye ka, 'Ana wada ake ginan kabri?' Ka che: 'Idan  
 mutun ya mutu, sai abidō kara agwoda da shi. Saanan  
 atafi wurin da ake ginan, anōme wuri da chau.  
 Saanan agina kadan. Saanan agwoda kara, idan  
 ya yi daidai. Saanan agina. Idan kara ya fi  
 tsawō, sai akara gina da tsawō. Idan aka gina,  
 ya kai ga kwobri, sai <sup>2</sup>agina wata karama chiki. Saanan  
 agiyāra da chau. Abidō itāche <sup>3</sup>asasāre.  
 Saanan idan angama, sai adaukō gāwa atūra shi

### *The Descriptions.*

This description will show us how the grave is dug and the burial conducted. If a questioner asked you how the grave is dug you say, 'If a man dies, then a corn stalk is sought (and) the corpse measured with it. Then they go to where they are digging. A place is well cleared of bush; then they dig a little; next they measure with the stalk (to see) if it is the proper length; then they dig. If the stalk is longer than (the place) they have dug, then they increase the length. When they have dug a trench about the depth of a leg bone, then they dig a smaller (trench) inside (this one). Next all is neatly prepared. Sticks are sought and cut (the proper length). Then if they have finished, the corpse is lifted and laid



وَمِنْ قَبْلِي بَنِي دَاوُدَ آجِي غَمَن : دَاوُدَ آجِي غَمَن :  
كُشَادَا : دَاوُدَ آجِي مَسَا : دَاوُدَ آجِي مَسَا :  
يَتَنَبَّيَك : دَاوُدَ آجِي غَمَن : قِيم : اَكْتَا دَاوُدَ  
غَمَن يَتَنَبَّيَك : لَسَا آيَدَا كَرَا : اَلْمُحَمَّدُ دَاوُدَ آجِي  
اَتَقِيمُ لَوُورُش : دَاوُدَ آجِي غَمَن : اَمُحَمَّدُ مَن : لَوُورُش : دَاوُدَ  
سَقَمَن : اَمُحَمَّدُ دَاوُدَ آجِي سَقَمَن : اَمُحَمَّدُ كَرَا : دَاوُدَ  
يَدَا : دَاوُدَ آجِي : لَسَا آجِي غَمَن : دَاوُدَ آجِي كَرَا : يَدَا :  
طَلَا : لَسَا آجِي كَرَا : اَمُحَمَّدُ طَلَا : دَاوُدَ آجِي  
يَكِي غَمَن : لَسَا آجِي غَمَن : كَرَا مَدَا : لَسَا : لَسَا  
اَمُحَمَّدُ دَاوُدَ آجِي : اَمُحَمَّدُ : اَمُحَمَّدُ : لَسَا :  
لَسَا : دَاوُدَ آجِي : اَمُحَمَّدُ : لَسَا آجِي كَرَا : اَمُحَمَّدُ : اَمُحَمَّدُ

chiki, sannu. Aajiye shi da sauki ; ba akāma shi  
da <sup>4</sup>karfi. Idan aka-ajiye shi chikin kushēwa, <sup>5</sup>amaida gabansa  
gabas. Sai ayi adua ashāfa masa ga gōshi. Saanan  
asa itāche. Saanan asa gainye kō haki.  
Ama wadansu ba su sāwar itāche sai tubali,  
kō katangū. Saanan asainya dainyar kasa  
ayābe. Saanan amaida busasa aturbudē.  
Mutāne su wātse. <sup>6</sup>Yā kārē.' Shi ke nan.

---

inside very gently. It is set down with care, (and) not laid  
hold of violently. When the body has been set down in the  
grave its front is turned towards the East. Then prayers  
are said and the hair on the corpse's forehead is gently  
brushed back. Then the sticks are laid across and leaves or  
grass put (on top). But some do not put sticks but mud  
or potsherds. Then they put on wet earth and plaster over,  
and the dry earth (dug out) is replaced and (all) covered over.  
The people disperse. It is finished.' That is it.

شِكْمَ لَسْنُوا: اَجْجِيش: دَسَوَكِم: يَدَا اَكَا مَلِش  
 دَكْرَجِم: دَا دَرَن: اَكَا جِجِيش: شِكْمَ: كُشُوا: اَمِيَمَ جِجِيش  
 جِجِيش سَيَّ اَرَا دَم: اَشَا جَا مَسَن: عَوُوشِم: دَسَقَن  
 اَسَم: اَمَا اَشِي: دَسَقَن: اَسَا عَمِي: كَوَك: :  
 اَمَا وَا مَسَن: بَلَا ش: سَا وَا: اَمَا اَشِي: سَيَّ قَوِيل  
 كَوَكَنَلُوا: دَسَقَن: اَسَم: نِيَمَ كَمَسِي: :  
 اَيَلَمِي: دَسَقَن: اَمِيَمَ جَوَا سَسَا: اَمَرُ جِي: :  
 مَتَا بِي: لَسَوَا بَلِي: يَدَا كَا بَرَس: شِي جِي





## No. 41.

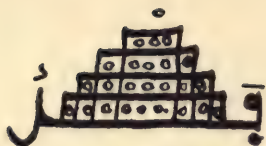
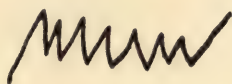
## Faslu.

Wanan fasali ne zaa shi gwoda muna wada ake wankan gāwa. Idan za awankan gāwa, idan ankāwō rua mai-chau. Sai akirāwō wani mālami shi yi wankan. Idan zaa shi fārāwa, sai shi dauki wata jika, shi sainya ga hannu, dada shi dēbi rua, shi kurkure ma gāwa bāki; shi wanke hanuansa biū. Saanan shi kāma masa rua shi wanki marēmara-insa. Saanan shi sa masa rua ga hanchi. Saanan shi wanke masa idānu, shi yi masa alwala. Saanan shi yi masa wanka, shi wanke kai(n)sa. Saanan shi wanke kafada tasa ta dāma har kasa. Saanan shi wanke kafada tasa ta hagu har kasa. Saanan shi wanke bāyansa. Saanan shi wanke kirjinsa

---

*Description.*

This description will show us how the corpse is washed. If they are about to wash a corpse, when they have brought some clear water, then they will call some malam to do the washing. When he is about to begin he takes a kind of bag and puts it on his hand. Then he takes the water and washes the corpse's mouth; he washes its two hands, he washes all the private parts. Then he puts water up the nose. Then the eyes are washed and ablutions performed for it (the body). Next he washes it all over; he bathes its head; then he washes the right shoulder right down, then he washes the left shoulder down to the bottom; then he washes its back; then he washes from its breast

[illegible]

har ga m̄ara. Dada wanka <sup>1</sup> yā kārē. Sai asumkē shi  
chikin likafani. Ama ana-yi ma gāwa wanka ba da sō-  
-sō ba, ba da s̄abuni ba, da rua tsartaka.

Ana-yi ma wani daga zamne, ana-yi ma wani daga kwanche.  
Duka nan ana yi, da adua ake yi, har agama. Ama  
ba awanka kasashe fagin fāma, ba ayi masa  
sala, hakanan saryayē. Shi ke nan.

---

to below the navel. Then the washing is completed and (the  
body) is put in a shroud. But a corpse is never washed with  
a sponge and soap, (but) with pure water (only). Some are  
bathed (while) held in a sitting position, some from a lying  
position. All this is performed with prayers, (and) they are  
offered till all is finished. But those who fall in battle have  
not this done to them, nor prayers said; and so it is also in  
the case of a person executed. That is it.

قَدْ عَمَّارٌ: دَدْ وَنَكِي مَكَارِنِ: اَتَسْنِ اَلْصُّفِكُش  
تَكْمَلُ لِكَبْنِ: اَمَّا اَمَّا اَيُّهَا اَلْ: اَوَّلُ كُنْ: بَدَا دُو  
صَوَابٌ: بَدَا صَادُ حُفِيْبٌ: دَرْوَا اَطْلُكُ  
اَمَّا اَيُّهَا: دَعْمُ مَبْنِي: اَمَّا اَيُّهَا: دَعْمُ مَبْنِي  
دَعْمُ مَبْنِي: اَمَّا: دَعْمُ: اَجْعِي: دَعْمُ: اَعْمُ: اَمَّا  
بَدَا اَوَّلُ كُنْ: كَسْبِي: دَعْمُ: اَمَّا: اَيُّهَا: اَمَّا  
صَلَّى: دَعْمُ: اَسْرِي: اَمَّا: اَيُّهَا: اَمَّا



## No. 42.

<sup>1</sup> Bābun.

Wanan bābi ne na <sup>2</sup> chiniki. Ala taala <sup>3</sup> yā halalta  
 chiniki ama ya hana riba, shi ne <sup>4</sup> chin kūra. Idan  
 ka-na-sō ka saya, idan ka je <sup>5</sup> kausuwa,  
 kō dōki, kō jākī, kō sānia, kō rā-  
 -kumi, kō rāgō, kō akwīa, kō kāza, kō zā-  
 -bō, kō jimina, kō alfadari, kō dangōgi  
 daga tufa, kō alkeba, kō rīga, gāre, kō gir-  
 -kē, kō tagō, kō jaba, kō <sup>6</sup> sha jiki,  
 kō fūla, kō wandō, kō balar, kō zane,  
 kō alkila, kō wadansu kāyan aiki,  
 kō sirdi, kō likāfa, kō bauji, kō  
 kāfu, kō linzāmē, kō kāmāzūrū, kō

---

*The Beginnings.*

This is the beginning of (a description) of how people trade. Allah the exalted has made trade lawful, but he forbade unjust profits, that is (known as) the eating of the hyena. If you want to buy a thing when you come to the market, whether a horse, or an ass, or cow, or camel, or ram, or goat, or hen, or guinea-fowl, or ostrich, or mule, or of the nature of clothes, or a burnous, or cloak, or tobe, with ornamental hems, or strips of cloth, or a short shirt without sleeves, or a jacket, or a second-hand shirt, or a cap, or trousers, or wide-legged trousers, or cloth, or a striped shawl, or any implement of work, or a saddle, or stirrup, or girth, or saddle-cloth, or bit, or reins, or

# مَلِكِي

لَقَمْنِ بِلَمِينِي : مَشِيكِي : اَلْقَالِي يَامَلْت  
 شِيكِي : اَمَّا يَامَرْجِي : لَشِينِي مَرْجُورَا : اَدْنِ  
 كَدَا سَوَا : كَسِيَا : اَدْنِ : كَدَا سَوَا : كَوَسُوا  
 : كَوَدَا كِي : كَوَبَا كِي : كَوَسَلَمِيَا : كُورَا  
 فَمِي : كُورَا فَمُوَا : كُورَا كَتِي : كُورَا كَلَا : كُورَا  
 بُوَا : كُورَا بَمِيَا : كُورَا بَقَدَرَا : كُورَا نَقُورَا  
 دَمَتَقَا : كُورَا بَلَبَا : كُورَا بَلَبَا : قَدَارِي : كُورَا  
 كَسِي : كُورَا تَقُوَا : كُورَا بَلَبَا : كُورَا شَابِكِي :  
 كُورَا بَلَبَا : كُورَا بَلَبَا : كُورَا بَلَبَا : كُورَا بَلَبَا  
 كُورَا بَلَبَا : كُورَا بَلَبَا : كُورَا بَلَبَا : كُورَا بَلَبَا :  
 كُورَا بَلَبَا : كُورَا بَلَبَا : كُورَا بَلَبَا : كُورَا بَلَبَا :  
 كُورَا بَلَبَا : كُورَا بَلَبَا : كُورَا بَلَبَا : كُورَا بَلَبَا :

kayāmai, kō wani abu ka ke sō ka saya,  
 idan kā je sai ka che, 'Nawa?' Ache, 'Nawa ka saya,  
 nawa ka bari?' 'Zanbar dari.' 'Albarka.' 'Nā rage  
 alfin.' 'Albarka.' 'Nā rage alfin kuma.' Ka che,  
 'Albarka, naa saye zanbar arbain.' Shi kuma  
 shi che, 'Albarka.' Kai kuma ka che, 'Nā kāra hamsa.'  
 Shi che, 'Albarka.' Ka che, 'Nawa ne gaskiā tasa?' Shi che,  
 'Gaskiā tasa, zanbar tamānin.' Sai ka che, 'Naa  
 saya zanbar hamsin.' Shi che, 'Albarka.' Kai kūa,  
 idan ba ka sō ka bari, idan ka-na-sō ka kāra.  
 Idan yā game shi, shi bar maka, idan bai game shi ba  
 shi che, 'Albarka.' Sai ka wuche gaba. Idan kā gani

spurs, or some thing you wish to buy, if you have come (to the market) then you say, 'How much?' You are asked, 'How much will you buy it for, how much will you allow me. One hundred thousand (cowries)?' (Buyer) 'No, thank you.' (Seller) 'I have reduced it by two thousand.' You say, 'No, thank you.' (Seller) 'I have reduced it by two thousand again.' You say, 'No thank you, I will buy it for forty thousand.' He too (the seller) now says, 'No, thank you.' You again say, 'I have added five thousand.' He says, 'No, thank you.' You say, 'How much is the real price?' He says, 'The true price is eighty thousand.' Then you say, 'I buy for fifty thousand.' He says, 'No, thank you.' You, for your part, if you do not wish (the thing at that price) you leave off; if you want you increase your offer. If it has come up to what he expects, he lets you have (the thing); if not, he says, 'No, thank you.' Then you pass on. If you have seen

كَيْدًا مِنْ كَوْنِهَا بِكِبَرِهَا كَيْدًا  
 إِذْ نَزَلَ كَابِئُ السَّيْنِ كَبْ. مَوْ. آتِ مَوْ كَيْدًا  
 مَوْ كَبِير. مَوْ مَبْرَدِي. أَلْبَرَك. مَوْ رَجِي  
 أَلْبَرَك. مَوْ رَجِي أَلْبَرَك. مَوْ كَبْ  
 أَلْبَرَك. مَوْ لَسِين. مَوْ مَبْرَدِي. مَوْ مَبْرَدِي  
 مَوْ مَبْرَدِي. مَوْ كَبْ. مَوْ مَبْرَدِي. مَوْ مَبْرَدِي  
 مَوْ مَبْرَدِي. مَوْ كَبْ. مَوْ مَبْرَدِي. مَوْ مَبْرَدِي  
 مَوْ مَبْرَدِي. مَوْ كَبْ. مَوْ مَبْرَدِي. مَوْ مَبْرَدِي  
 مَوْ مَبْرَدِي. مَوْ كَبْ. مَوْ مَبْرَدِي. مَوْ مَبْرَدِي  
 مَوْ مَبْرَدِي. مَوْ كَبْ. مَوْ مَبْرَدِي. مَوْ مَبْرَدِي  
 مَوْ مَبْرَدِي. مَوْ كَبْ. مَوْ مَبْرَدِي. مَوْ مَبْرَدِي  
 مَوْ مَبْرَدِي. مَوْ كَبْ. مَوْ مَبْرَدِي. مَوْ مَبْرَدِي



wani ka saya. Idan ba ka gani ba, idan ka-na-kārāwa  
 ka kōma, ka kārā. Idan ya game shi shi salama,  
 idan bai game shi, ba ka bar masa. Ama wada alaada  
 ta Muhamadīa ta ke. Idan kā sai dōki,  
 sai ahau, ayi sukūa, ku gani idan ba shi gar-  
 -dama, shi-na da gudu kworai, ba shi tabarīa, ba  
 shi tūtsū. Saanan ache, 'Ansaya, ama <sup>9</sup> muu  
 kai gida mu dūbi kāmūn hakinsa da shan rua-  
 -nsa kwāna uku.' Idan masu-shi sun  
 lāmunta ka kama, ku kai gida, ku daure.  
 Idan kun gani abinda ku ke sō, ba shi da  
 alāfa, ba shi da ruāye, ba shi da kasa, ba shi da  
 kilmisō, ba shi da wani aibi, saanan

---

another you buy (from him). If you do not see another (and)  
 if you are going to increase your offer you come back (to  
 the first seller). If he agrees to (your offer) he says you can  
 take it, if not you leave (the thing) with him. Now there  
 is another custom among the followers of Mohammed. If it  
 is a horse you have bought then it is mounted and galloped.  
 You see that it is not stubborn, (if) it has great speed, it does  
 not rear up and does not buck, then it is said, 'It has been  
 bought, but we will take it home and see how it feeds and  
 drinks for three days.' If the owners of it have granted  
 permission you catch (it) and take it home and tie it up.  
 When you have seen what you wish, (i. e.) that it has no hoof  
 disease, or hock disease, or eye disease, or sickness of the legs  
 (or) other blemish, then

لَاحِظْ كَيْفَ تَبْدَأُ: اِدْرَنْ يَكْفِيكَ: اِدْرَنْ: كُنْ كَارِوَاوَا:  
 كَوْنُ حَرَمٍ: كَعَارِ: اِدْرَنْ يَبْدَأُ غَمِشَ: يَسْتَعْمَلُ:  
 اِدْرَنْ: يَبْدَأُ غَمِشَ: كَبِيرُ مَسْنِ: اَمَّا لَوْ اَلْقَادَ:  
 تَعْمَلُ مَعَ قَبْلِ: اِدْرَنْ: كَالسَّيِّ: دَوَكُ:  
 سَمِ اَمَّا: اَتَيْتُكَ: كَقَمِ: اِدْرَنْ: يَدِ اَلْقَمِ:  
 دَمِ: اَلْقَمِ: كَمِ: يَدِ اَلْقَمِ: يَدِ:  
 يَشْرُوكُ: اَلْقَمِ: اَبِ اَلْقَمِ: اَمَّا: اَمَّا:  
 كَمِ: اَمَّا: اَمَّا: اَمَّا: اَمَّا: اَمَّا:  
 مَسْنِ: كَمِ: اَمَّا: اَمَّا: اَمَّا: اَمَّا:  
 اَلْقَمِ: كَمِ: اَمَّا: اَمَّا: اَمَّا: اَمَّا:  
 اِدْرَنْ: كَمِ: اَمَّا: اَمَّا: اَمَّا: اَمَّا:  
 اَلْقَمِ: كَمِ: اَمَّا: اَمَّا: اَمَّا: اَمَّا:  
 كَمِ: اَمَّا: اَمَّا: اَمَّا: اَمَّا: اَمَّا:

ku bia. Idan k̄a sai b̄awa, sai ayi masa wanka,  
adūbi jikinsa duka. Idan ba shi da albaras, k̄o  
kuturta, k̄o <sup>10</sup> idānu guda daia, k̄o wani aibi  
mabayani, saanan ku che adakata muku kwāna  
uku, k̄o bakwai, dōmin ku gani, k̄o shi-na da  
aiki. Idan ba shi da kyuya, saanan ku bia. Idan  
kun gani wani aibi garēshi, ku mayar, ama  
da chi, da sha, ku ke ba shi. Idan ya yi maku <sup>11</sup> murgu  
ba n̄aku ba ne na ubangijinsa ne. Shi ke nan.

---

You pay (for it). If you have bought a slave he is washed, (and) his whole body examined. If he has not white leprosy or leprosy or one eye only or other blemish apparent then you say he must wait on you for three, or perhaps seven days, in order that you may see if he is a worker. If he is not a lazy man then you pay (the price). If you have found any blemish in him you give him back, but food and drink you are the one to supply. If he has done any work for you (the proceeds) are not yours but his master's. That is it.

کُتِبَ : اِنَّ : کَاسِي : يَدْرُ : لَسِي : اَيَسَر : اَفْكَ :  
 اَدْرُ : يَدْرُ : كُتِبَ : اِنَّ : يَدْرُ : اَلْبَر : اَدْرُ :  
 كُتِبَ : اَدْرُ : اَفْكَ : اَدْرُ : اَدْرُ : اَفْكَ :  
 مَبِي : سَمْن : اَدْرُ : اَدْرُ : اَدْرُ :  
 اَدْرُ : اَدْرُ : اَدْرُ : اَدْرُ : اَدْرُ :  
 اَيَك : اِنَّ : يَدْرُ : كُتِبَ : اَدْرُ : اَدْرُ :  
 كُتِبَ : اَدْرُ : اَدْرُ : اَدْرُ : اَدْرُ :  
 اَدْرُ : اَدْرُ : اَدْرُ : اَدْرُ : اَدْرُ :  
 اَدْرُ : اَدْرُ : اَدْرُ : اَدْرُ : اَدْرُ :



## No. 43.

## Faslu.

Wanan fasalī ne zaa shi gwoda muna wada ake chinikin tufafi. Idan kaa sai kōrē, sai arāre ta, ka dūba da chau gaban dilāli. Idan <sup>1</sup>tā game ka, ka bia, idan ba ta game ka ba, ka bari, ka bidi wata. Hakanan, kō rīga, kō wandō, kō alkeba, sai ka dūba da chau wurin masayi. Ba ka zūa da shi gida. Idan dare ya yi, ba achinikin tufa kō wani abu. Idan rīga sāki ka saya, sai ka dūba da chau gaban masayi. Idan ka-na da abōkin shāwara, ka yi shāwara da shi nan kausuwa, ba ka zūa gida. Saanan idan kā saye aje gida akirga kurdi. Idan ka-na da dirhami nan kō miskālī, ka bia, ka dauki abinka, ka tafi gida.

---

*Description.*

This description will tell us what is done when buying clothes. If you are going to buy a black robe, it is opened out that you may see it well, in front of the trader. If it is what you want you pay for it; if it does not please you, leave it and look for another. And so with a gown or trousers or a burnous, until you have examined it well in the presence of the vender, you do not take it home. If darkness comes on there is no further trading in clothes or other things. If it is a blue striped robe you are buying, then you examine it well before the one who is selling. If you have some friend to advise you (about the purchase) get his advice here at the market-place; you must not go home. Then if you have bought, lay it aside in the house and let the money be counted out. If you have silver or gold with you here pay (and) lift your purchase (and) go home.

[illegible]

Achikin sharaa ta Muhamadīa bābu rikichi,  
dōmin Ala taala <sup>2</sup> yā fadi chikin Alkorāni:—  
'Idan ku ka yi alkawāli, ku chika, dōmin  
alkawāli abin tanbaya ne.' Shi ke nan.

---

In the laws of the Mohammedan faith there is no deceit.  
Allah the Exalted has said in the Koran, 'If you made  
a promise fulfil it, for a promise is something to be accounted  
for.' That is it.

أَتَكُنْ أَشْرَعَ : تَعْلَمُ مِنْ : بِمَا بَارَكْتَ :  
ذَوِ الْمَنَالِ : تَعْلَمُ : بِمَا جَدَّ : تَكُنْ : أَفْزَأَ :  
إِلَّا أَنْ : كُنْ : أَلَكُلِمَ : كُنْ : ذَوِ الْمَنَالِ :  
أَلَكُلِمَ : أَيْ تَعْلَمُ : بِمَا جَدَّ : تَكُنْ : أَفْزَأَ :





## No. 44.

<sup>1</sup> Bismi alāhi alrahmani alrahīmi.

Wanan fasalī ne zaa shi gwoda muna kaman da ake kēra <sup>2</sup> mutun mutumi.  
 Alāmarin nan shi-na da bai māmāki, Ama ana-yin dabāra nan  
 da yinbū, da dankō, da jan <sup>3</sup> karfē, da sinādari,  
 da dalma, da wuta. Fārin, idan za ayin mutun mutumi,  
 sai abidō yinbū, agiyāra shi da chau, afida tsākuwa  
 da ke chiki, aludē shi da chau. Saanan agina  
 panpama, saanan agina haba, ama na ga panpamar.  
 Saanan ayi hanchi da idānu. Agerta dunbārūn bāki.  
 Saanan asainya wani itāche da aka-gerta kaman wuka.  
 Adinga shāfe shi. Ana-sa rua kadan kadan ana-shāfe shi

---

In the name of Allah the Compassionate, the Merciful. This account will show how the (Benin) figures are made. This work is one to cause wonder. Now this kind of work is done with clay, and wax, and red metal (copper), and solder (zinc), and lead, and fire. The first thing to be done if one of the figures is to be made, is to get clay and work it most thoroughly, and get the little stones which are in it worked out. It is well worked in the hands. Next the shape of the top of a head is constructed (from the clay), and then the jaws on the same piece as the top of the head. Then the nose is shaped, and the eyes and the lips made. Then a certain stick which has been shaped like a knife is put (against the model) and it is smoothed (with this). A very little water is put on when it is being thus smoothed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَنَزَّلْنَا مِنْ بَيْنِ يَدَيْهِ الْوَحْيَ الْكَافِرَ كَذِبًا أَجْهَلُكُمْ مُنْتَهِي

الْأَمْرِ نَحْنُ نَسْنَأُ دَرَجَاتٍ لَكُمْ أَمْ أَنْتُمْ بِهَازِلِينَ

دَرَجَاتٍ يَنْزِلُ فِيهَا مَنْ يَكُونُ فِيهَا مَنْ يَكُونُ =

دَلِيلٌ دَلِيلٌ بِهَازِلِينَ إِذْ أَنْتُمْ مُنْتَهِي

لِسَانٍ أَمْرٌ لِيَنْزِلُ أَهْلِيَا وَالشَّيْءُ أَجْهَلُكُمْ

دَرَجَاتٍ يَكُونُ فِيهَا مَنْ يَكُونُ دَرَجَاتٍ لَكُمْ

بِقَبُولِهِمْ لَسْنَأُ دَرَجَاتٍ لَكُمْ أَمْ أَنْتُمْ بِهَازِلِينَ

لَسْنَأُ دَرَجَاتٍ لَكُمْ أَمْ أَنْتُمْ بِهَازِلِينَ

لَسْنَأُ دَرَجَاتٍ لَكُمْ أَمْ أَنْتُمْ بِهَازِلِينَ

أَمْ أَنْتُمْ بِهَازِلِينَ أَمْ أَنْتُمْ بِهَازِلِينَ

har shi yi chau saanan <sup>4</sup>ashainya rāna shi būshē. Saanan  
 anarka dankō, azuba bisansa. Saanan asainya wuka.  
 Idan ya yi karfī, ana-karchewa. Akarche da chau. Saanan  
 afūra wuta, ana-sa wuka chikin wutan. Shi yi zāfi  
 kadan, adauki ana-mana ma dankō, dōmin shi damparu  
 da chau. Agerta idānu, da gira, da bāki, da haba,  
 da gēmē. Saanan abidō itāche nan, mai-kaman wuka,  
 ana-tsōmāwa chikin rua, ana-mana ga dankō, ana-shā-  
 -fē shi. Ashāfē shi da chau, <sup>5</sup>shi-na-walkīa. Idan mache che,  
 saanan ayi mata zankāye. Wada shi ke yi <sup>6</sup>zankāyen, shi-na-  
 murza dankō kamar-igia, da rua, shi yi tsawō. Saanan (s)

---

until it is perfect ; then it is set in the sun to dry. Next wax  
 is melted and poured over it (the clay model), (and) then it is  
 gone over (again) with the knife. As it (the wax) hardens  
 it is smoothed over. When it has been well done, then a fire  
 is kindled, (and) a knife put in the fire. When it is slightly  
 warm it is taken up and pressed over the wax in order that it  
 may adhere well (to the clay foundation). The eyes get the  
 finishing touches, (and) the eyebrows, and mouth and chin  
 and beard. Then this stick like a knife is got out (and)  
 dipped in water (and) pressed against the wax, (and) passed  
 over it—it is well smoothed (and) shines (all over). If the  
 model is of a woman's head then the hair adornment is put  
 on. How the adornment of the hair is made, is as follows.  
 Wax is rolled out till it is like a string—water is used ; it  
 forms a long piece. Then

قَدْ شِيتُو لَسَقَمَّ شَيْئَا رَأَيْتُ شَبُوشِي لَسَقَمَّ  
أَمْرُكُمْ نَكُوا آدَبَ بَسَقَسَ لَسَقَمَّ أَسْنَى وَكِي  
يَا زِيَا يَكْرُوهَ أَمَا كَرُشُوا أَكْرُشْتُمْ لَسَقَمَّ  
أَجْرُ رُتَيِ أَمَا رُكِي مُكْرُشْتُمْ شَيْئَةً إِيَّاهُ  
كَدَنَ آدَوِي أَمَا مَرَقْدَنَكُو دَمَرُشْتُمْ بَقَر  
دَمَرُ أَجْمَرْتَا دَامُودُ غَمَرَا دَمَاكُ دَمَبَّ  
دَجْمَكُمُ لَسَقَمَّ أَيْمُ لَامَا قُشْتُمْ مَيْكَمَرُ وَكِي  
أَمَا طَوَمَا لَوِي كَمَرُوا أَمَا مَرَقْدَنَكُوا أَمَا شَا  
بَكُشَ أَشَا بَكُشَ دَمَرُ شَنَا لَفِيَا إِدَرُ مَشْتِ  
لَسَقَمَّ أَيْمَنَا دَمَا يِي وَدَشَجِي دَمَا يِي شَنَا  
مَرَقْدَنَكُو كَمَرَا عِي دَرَا لَ شَيْطَرُ لَسَقَمَّ



shi yanyanke shi mana bisa kai. Saanan shi sa aska  
 shi tsatsāge. Saanan shi yanka wani dankō gajejērū,  
 shi kakafa bisa kai. Saanan shi murza wani dankō da rua,  
 shi yi tsawō kamar igia. Shi ribia bīū, shi daidaita,  
 shi aza bisa zankāyen, shi mana. Abinda ya saura shi yanke,  
 shi yas. Saanan shi gerta wani dankō da fādi, shi yi  
 kunnuwa da shi, shi mana. Ama kōwane zaa shi manāwa,  
 sai ya sainya wuka chikin wuta, shi mana ga dankō.  
 Saanan shi zamna, wanan <sup>7</sup>yā kāre. Sauran zubin  
 karfē. Idan <sup>8</sup>yā gama wanan sai shi dēbi yinbū,  
 shi rufe pampamar duka da yimbū, shi bar kafa kadan shi shainya  
 shi būshē. Wanan <sup>9</sup>yā kāre, sauran zubin karfē.

---

he (the smith) cuts it into pieces (and) fastens them on top of the head. Then he takes a razor (and) cuts (them the required length). Next he cuts off other short pieces of wax (and) sticks them along the head. Then he rolls out another bit of wax with water, making it long like a rope. He divides it in two (down the middle, not across), lays them side by side, and puts them on the top of the first upright pieces and sticks (the whole) on. The part left over he cuts off (and) casts aside. Then he prepares a certain broad piece of wax and makes ears out of it (and) fixes them on. But whenever he is about to stick any piece on, first he puts the knife in the fire and presses it against the wax. Then he sits down—this (part of the work) is completed. There remains the pouring in of the metal. When he has finished (the part just described) he takes up mud (and) covers the whole head with it; leaving only a small hole. He puts it in the sun to dry—this part is finished. There remains the pouring in of the metal.

شَيْئَيْنِكَ شَعْرٍ بِرَحْمَتِ اللَّهِ شَيْئَيْنِكَ  
لِيُحْلِلَ لَكَ شَعْرُ شَيْئِكَ وَفِيهِ لَكَ وَفِيهِ لَكَ  
شَيْئَيْنِكَ بِرَحْمَتِ اللَّهِ شَيْئَيْنِكَ وَفِيهِ لَكَ  
شَيْئَيْنِكَ وَفِيهِ لَكَ شَيْئَيْنِكَ وَفِيهِ لَكَ  
شَيْئَيْنِكَ وَفِيهِ لَكَ شَيْئَيْنِكَ وَفِيهِ لَكَ  
شَيْئَيْنِكَ وَفِيهِ لَكَ شَيْئَيْنِكَ وَفِيهِ لَكَ  
شَيْئَيْنِكَ وَفِيهِ لَكَ شَيْئَيْنِكَ وَفِيهِ لَكَ  
شَيْئَيْنِكَ وَفِيهِ لَكَ شَيْئَيْنِكَ وَفِيهِ لَكَ

Wanan fasalī ne na zubin karfē.

Wada ake zubin karfē. Idan aka-dēbō wuta, azuba chikin murfun kīra, asainya zuga zugi, ana-fūra wuta azuba gawayi.

Saanan adauki <sup>9</sup> mutun mutumin, adōra bisan wuta, azuba rua achikin kaskō kō tasa. Idan mutun mutumi nan yā yi zāfi, sai dankō da ke chiki shi narkē. Sai adaukō shi, adōrō awartaki bisa kaskō(n) ruan, kō wadansu, itāche, adōra mutun mutumin bisansu dankō shi rika tsiyāyewa. Hakanan ake yi har dankō shi narkē duka atsiyāye shi chikin rua.

Saanan azuba gawayi dayawa. Adora mutun mutumin bisa wuta. Adaukō sandar karfē adinga sārāwa da muntalaga, asāra dayawa azuba chikin tukuniar kīra. Saanan atōna gawayi asa chiki, amaida gawaye arufe, akāwō mutun mutumi, adōra.

This description is of the pouring in of the metal. The way the metal is poured in is (as follows). When the fire has been brought it is poured into the melting-furnace, (and) the bellows are set to work (and) the fire blown (and) charcoal poured in. Then the model is lifted (and) placed on the fire. Water is poured into a pot or cup. When the model has become heated then the wax inside melts. Then it is taken up, the tongs, or some (take) a stick, are placed across the pot (of water), and the figure put on top, and the wax keeps dropping out. And it is held so till all the wax has melted and dropped into the water. Then a great quantity of charcoal is poured (into the furnace). The figure (in clay) is set on the fire. Bars of metal are continually being cut with a hammer; many pieces are broken up in this way, (and) put in the smelting-pot. Then they scrape out a hole in the charcoal and put the smelting-pot in, replace the charcoal again, (and) cover up. The (mud) figure is brought and set.



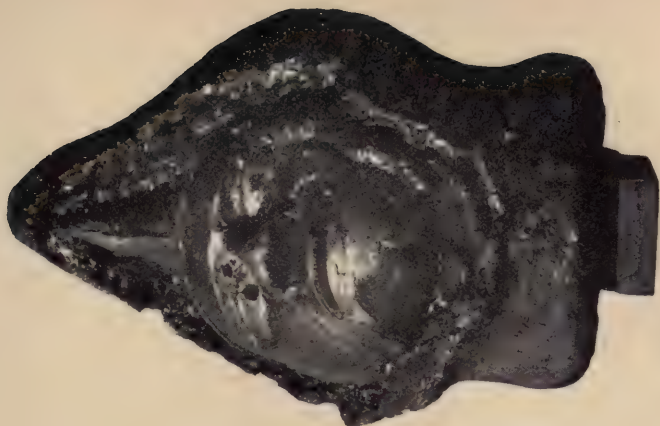


FIG. 3 b

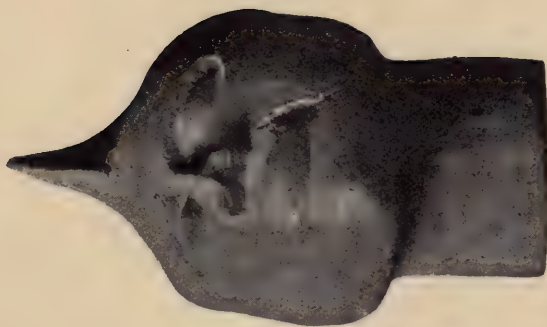


FIG. 1 b

HEADS, SHOWING *cire perdue* METHOD OF CASTING. (FRONT VIEW)  
(*vide pp. 312, 313 notes*)

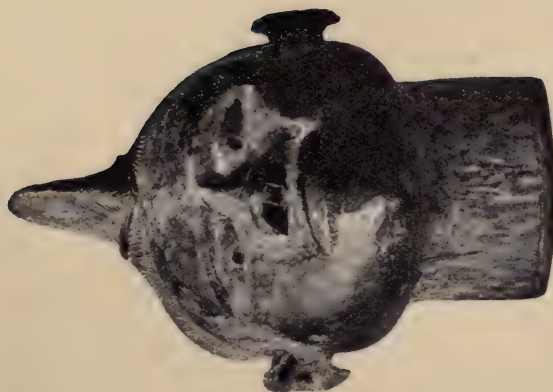
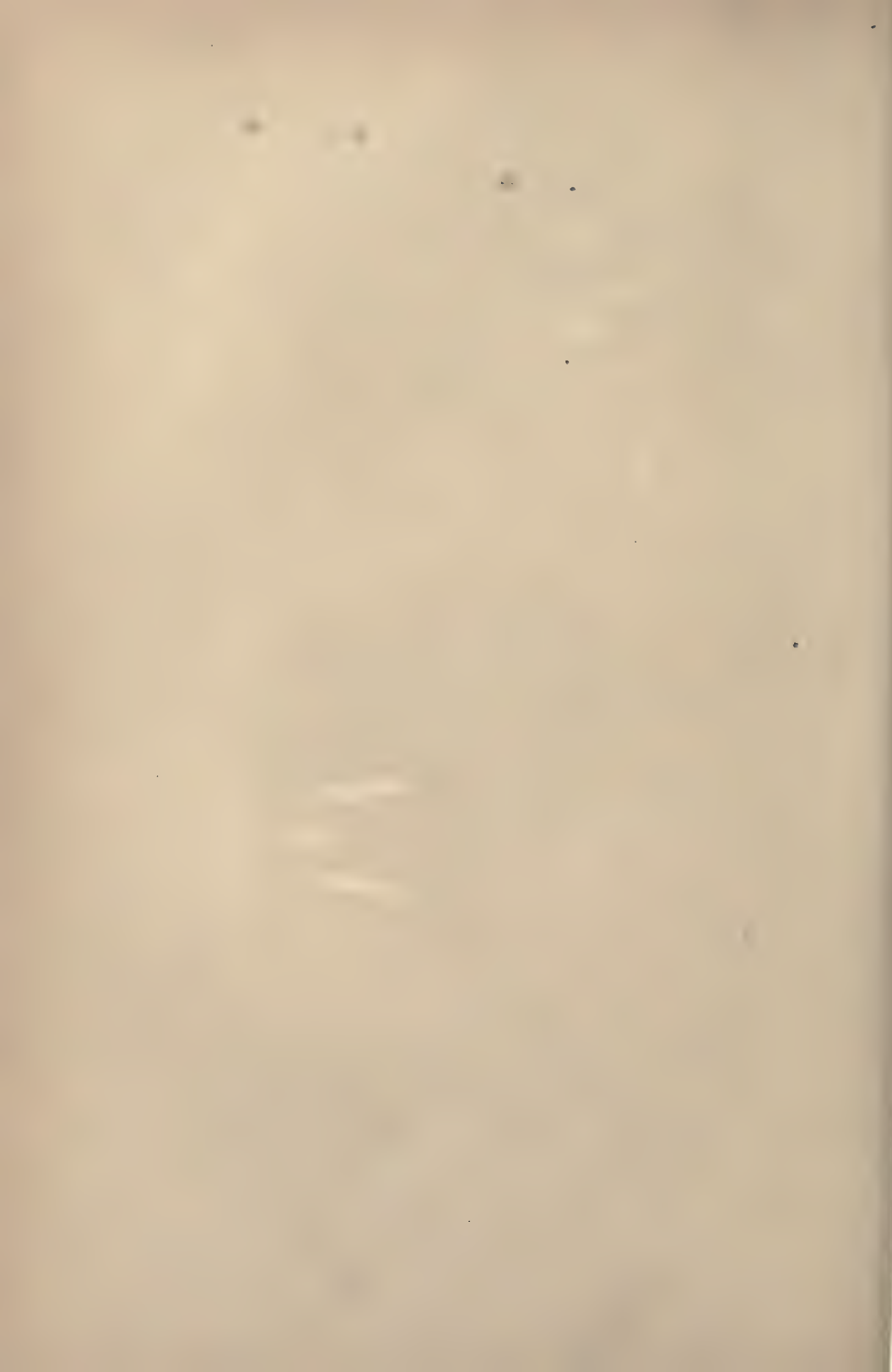


FIG. 2 b





وَمِنْ قَصِيلَيْنِ مَدَّ مِنْ حَرْجِي  
وَدَّ أَجْدِي حَرْجِي إِذْ لَحْدَ مَبْرُوتِي أَذْ بَشِكْ مِنْ فَرْجِي  
فِيمَ أَسْنَى دَعَاءِ عَمَّ أَمَّا جَوْرُوتِي أَذْ بَعْوِي  
سَقَنَ أَدْرُكْ مُتَمَرِّضِي أَذْ لَرِيضِي أَذْ بَرِائِي  
تَحْسَبُ كَحَرَاتِي إِذْ مَشَرْتُ مِنْ مَدِيحَةِ رَجِي  
دَنْكُودِ بَشِكْ بَشِكْ بَشِكْ بَشِكْ بَشِكْ بَشِكْ  
بَسْرُ حَسْبُورَانِ كُودِ مَسْرُوتِي أَذْ مَشَرْتُ مِنْ  
بَسْمَلِي دَنْكُودِ بَشِكْ بَشِكْ بَشِكْ بَشِكْ بَشِكْ  
قَرْدَنْكُودِ بَشِكْ بَشِكْ بَشِكْ بَشِكْ بَشِكْ  
سَقَنَ أَذْ بَعْوِي دَعَاءِ عَمَّ أَذْ مَشَرْتُ مِنْ  
أَذْ كُودِ بَشِكْ بَشِكْ بَشِكْ بَشِكْ بَشِكْ  
دَعَاءِ أَذْ بَشِكْ بَشِكْ بَشِكْ بَشِكْ بَشِكْ  
أَسَاثِي أَتِي دَعَاءِ عَمَّ أَذْ مَشَرْتُ مِنْ

adōra bisa wutan. Adinga zuga, ana-jujuya kasar nan ta mutun mutumi har shi yi jā. Saanan karfē yā narkē, sai adaukō mutun mutumi, atōna rāme, akafa shi chiki, dōmin shi tsaya da chau. Abūde kafar, azuba narkaken karfē chiki. Idan ya chika, tō, ya yi chau ke nan. Idan bai chika ba, sai akāra dōmin shi chika. Idan ya chika, yā kārē ke nan. Sai aaje har shi yi sainyi,<sup>10</sup> saanan aparpashe. Sai ka gani mutun mutumi mai-chau. Shi ke nan. Aikin Ali yā kārē.

---

[it is set] on the fire. They keep blowing the bellows, and this clay lump is turned till red hot. Then the metal has melted, then the figure is taken up, a hole is dug, (and) it is placed in it so that it is firmly set. The hole left in the clay is cleared out and the melted metal poured in. If it is filled, that is well; if not, more is added to fill it. If full then (the work) is finished. Next it is set aside to cool, then (the outside covering of clay) is broken off. Then you see a beautiful figure. That is it. The work of Ali is completed.



FIG. 3 a

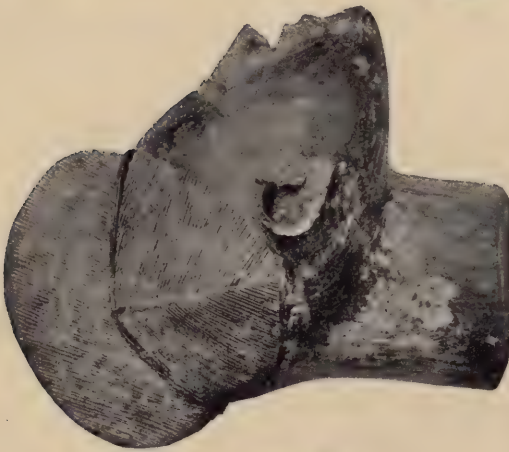


FIG. 2 a

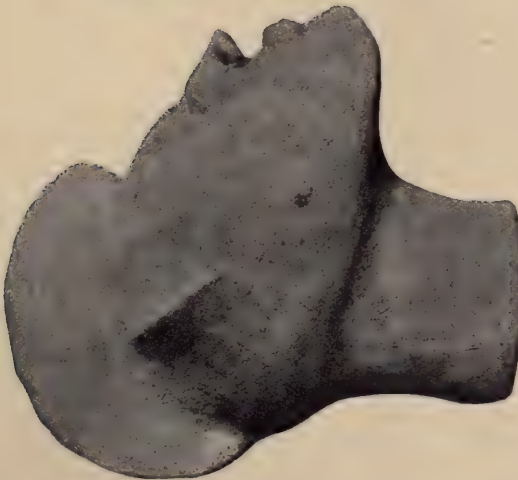


FIG. 1 a

HEADS, SHOWING *cire perdue* METHOD OF CASTING. (SIDE VIEW)  
(*vide pp. 312, 313 notes*)





آذ و بر سر و تر آذنه دغم آنا چو چوئی کسز من  
 تفتن منم من شوی کس لستن کز چوئی یا من کس  
 من آذ و کس من منم آذ و را من آذ و کس  
 د و من شوی د شو آذ و کس من آذ و کس  
 کز چوئی کس آذ و کس شو یا من شو کس آذ و  
 بن کس من آذ و کس شو آذ و کس شو یا  
 کس آذ و کس من آذ و کس شو آذ و کس شو  
 آذ و کس شو آذ و کس من شو آذ و کس شو  
 آذ و کس شو آذ و کس من شو آذ و کس شو

## No. 45.

<sup>1</sup> Bābun.

Wanan bābi ne na jīmar fāta. Ana jīmar  
 fāta iri bīar, da jar fāta, da baka, da fara,  
 da gangamō, da kōrinō. Ama wada ake jīmar  
 jar fāta. Idan aka-sāmu buzun rāgō,  
 kō na akwīa, sai abidō tōka da gainye  
 gwanda, asāba, azuba chikin tōka, saanan  
 asainya fāta achiki. Ta kwāna bīu achiki,  
 saanan afitas, akwāre <sup>2</sup> gashin, awanke.  
 Saanan abidō bagarua, adaka, ajikata da rua,  
 saanan asainya fāta chiki. Ta kwāna bīu  
 achiki afitas awanke ashainya. Ta būshe  
 saanan ashāfa mata mai(n) shānū kō alayadi.

*The Beginnings.*

This is the commencement of (a description) of tanning skins. There are five ways of tanning skins (so that they become) red skins, and black, and white, and cream coloured, and green. Now how red leather is tanned (thus:—) When a ram's or goat's skin has been procured, then ashes and pawpaw leaves are sought. They (the leaves) are rubbed down and poured among the ashes (and) then the skin is put in. It is left two days in the mixture (and) then removed, (and) the hairs rubbed off (and) washed. Then the seeds of the acacia are procured (and) pounded (and) moistened with water, (and) then the skin put in. It lies in it two days, is taken out, washed, spread in the sun. It dries, (and) then the fat of a cow is rubbed on it, or palm oil.

## بسم الله

اَنْتُمْ بِمِثْلِ هَذِهِ الْجَمْعَةِ قَدْ اَتَاكُمْ جَيْشٌ  
 قَاتِلٌ اَرَبِيٌّ دَجَمُ قَاتِلٌ دَجَمُ كَيْ دَجَمُ  
 دَعْنَقُمْ اَوْ دَعْنَقُمْ اَوْ اَتَاكُمْ اَكْبَرُ جَيْشٌ  
 جَمْعٌ قَاتِلٌ اَدْنُ اَكْسَامُ اَوْ جَمْعٌ رَانُ  
 كَوْنًا كَيْ اَسْمَاءُ اَوْ كَوْنًا دَعْنَقُمْ  
 نُسْمُ اَتَاكُمْ اَدْنُ اَكْبَرُ كَوْنًا اَسْمَاءُ  
 اَسْمَاءُ قَاتِلٌ اَكْبَرُ اَكْبَرُ اَسْمَاءُ اَكْبَرُ  
 اَسْمَاءُ اَسْمَاءُ اَكْبَرُ اَكْبَرُ اَسْمَاءُ اَكْبَرُ  
 اَسْمَاءُ اَسْمَاءُ اَكْبَرُ اَكْبَرُ اَسْمَاءُ اَكْبَرُ  
 اَكْبَرُ اَسْمَاءُ اَكْبَرُ اَكْبَرُ اَسْمَاءُ اَكْبَرُ  
 اَسْمَاءُ اَسْمَاءُ اَكْبَرُ اَكْبَرُ اَسْمَاءُ اَكْبَرُ



Achudē ta da shi. Saanan adaka karan dafi  
da kanwa, asainya chikin rua, asainya fatar achiki.  
Achudeta asainya ta chikin ruan zāfi azazage ta.  
Saanan ayanyanka laimu, asainya ta achiki, amurza ta,  
Saanan afitas, ashainya chikin inua, sai ta yi chau.  
Haka ake yin jar fāta. Ama baka, idan aka sainya  
būzū achikin tōka aka-jeme, sai asainya  
ta chikin bagārua, achude ta, abar ta, ta yi kwāna  
bīū chiki, saanan afitas, ashainya.  
Idan ta sha iska sai asa kulōkō. Shi ke nan.

---

It is rubbed well with it. Next stalks of dafi (?) and natron are pounded and put in water, and the skin put in. It is worked soft (and) then put into hot water and shaken out. Then limes are cut up (and) it (the skin) is put among them (and) rolled about (in them). Then it is taken out and dried in the shade, until it is as desired. This is how red leather is made. As for black, when the skin has been put among the ashes (and) the hair rubbed off, then it is put among the acacia (seeds) and worked with the hands, and then left in for two days. Then it is taken out (and) spread out. When it has been aired (lit. drunk the air) then the 'kuloko' is put on. That is it.

أَفْخُودِمَتَ دَلِشَمَ : دَلِشَمَن : آدَك : دَكَمَرَمَرَجَم : =  
 دَكَمَرَوَا : آسَنِيَا : دِيَكَمَرَوَا : آسَنِيَا : دَمَرَوَا : آسَنِيَا :  
 أَفْخُودِمَتَ : آسَنِيَا : دِيَكَمَرَوَا : دَمَرَوَا : آسَنِيَا :  
 سَلَمَن : آسَنِيَا : دِيَكَمَرَوَا : آسَنِيَا : دَمَرَوَا :  
 سَلَمَن : آسَنِيَا : دِيَكَمَرَوَا : دَمَرَوَا : آسَنِيَا :  
 دَكَمَرَوَا : دَمَرَوَا : آسَنِيَا : دَمَرَوَا : آسَنِيَا :  
 دَمَرَوَا : آسَنِيَا : دَمَرَوَا : آسَنِيَا : دَمَرَوَا :  
 دَمَرَوَا : آسَنِيَا : دَمَرَوَا : آسَنِيَا : دَمَرَوَا :  
 دَمَرَوَا : آسَنِيَا : دَمَرَوَا : آسَنِيَا : دَمَرَوَا :  
 دَمَرَوَا : آسَنِيَا : دَمَرَوَا : آسَنِيَا : دَمَرَوَا :



## No. 46.

## Faslu.

Wanan fasali ne na kulōkō. Wada ake yin kulō-  
 -kō. Ana-bida kāshin makēra, idan ba-  
 -bu, asāmu guntāyen karufa. Asainya  
 achikin kaskō, kō tukunīa. Azuba rua,  
 da zumuwa, ko sikiri, ko giar hatsi, ko  
 ruan fura, azuba chiki. Shi tsima, ya zama kulō-  
 -kō ke nan. Kōmē ka ke sō ka mayar baki,  
 kō da <sup>1</sup>yā yi fari kamar takarda. Idan ka dibi,  
 ka zuba akai(n)sa sai shi zama baki. Shi ke nan.

<sup>2</sup>Nā chi, nā bia, ban hadie ba,  
 kā ga bākina.

*Descriptions.*

This is a description of 'kuloko'. The way 'kuloko' is made (is as follows). Iron filings are sought, or if not to be had, pieces of iron. They are put into a clay pot or iron vessel (and) water poured in, also honey, or sugar, or beer made of corn, or water of porridge, is poured in. It stands (for about three days). This becomes 'kuloko'. Whatever you wish you can change it black, though it has been as white as paper. If you take it, the 'kuloko', and pour it on the top then it becomes black. That is it.

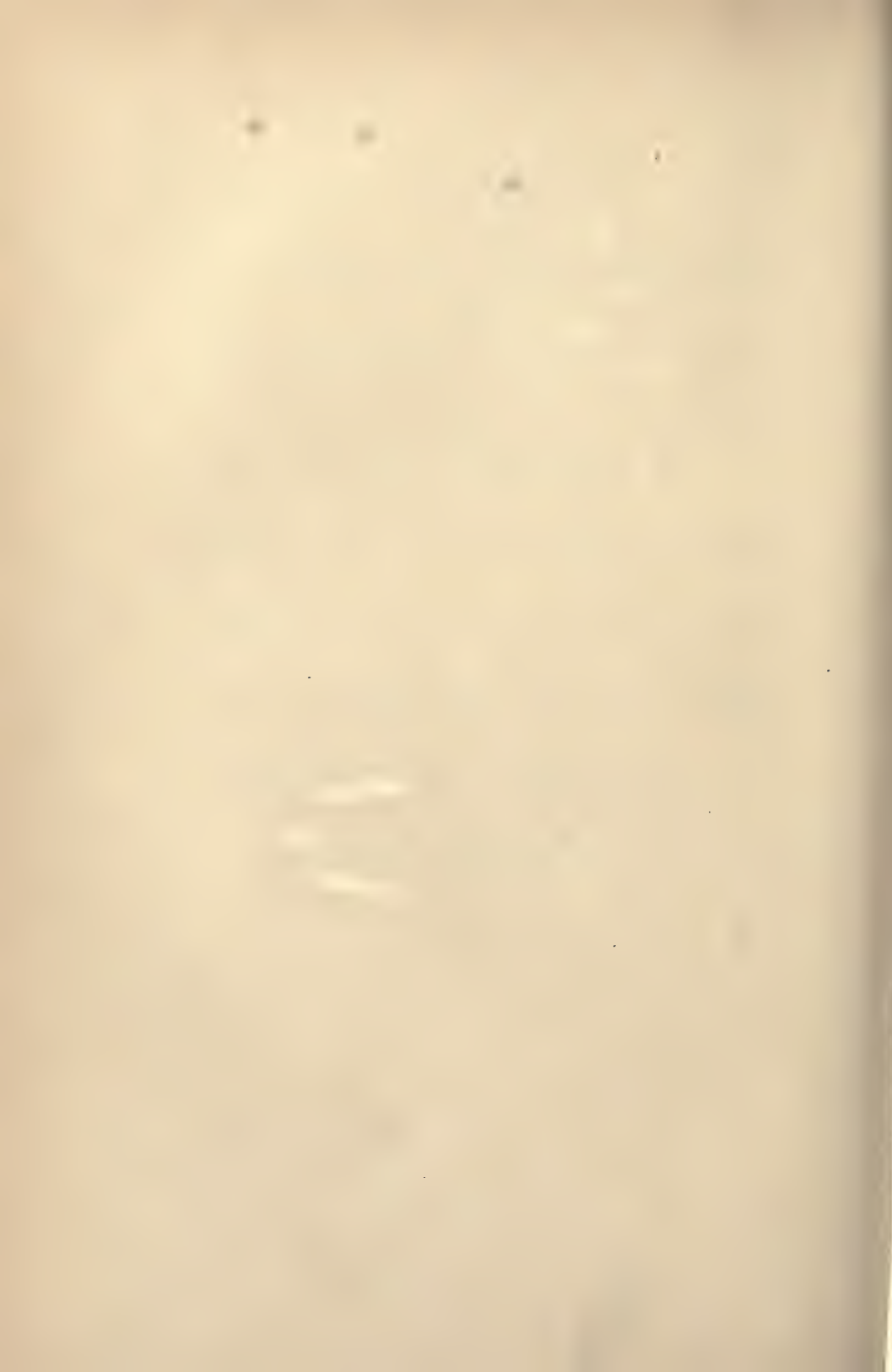
I have eaten, I have paid, I have not swallowed, you have seen my mouth (i. e. I have taken your pay, I have finished your work, I have not refused to tell you all, behold my work).

# بَصَل

وَقَمْنُ بَصَالِيْنِي نَكْلُو كُوا : وَآدَ آجِيْنِي نَكْلُو  
 كُوا : آتَا مِدَا : كَا شَمْنُ بَكْمَرَا : آتَا شَمْنُ بَا  
 مَ : آتَا شَمْنُ : عَمْتَا مِيْنِ كَرْفَ : آتَا شَمْنُ : =  
 آتَا شَمْنُ : كَسَكُوا : كُوا شَمْنُ : آتَا شَمْنُ : =  
 دَا مَرَا : كُوا سَكِرَ : كُوا عَمْتَا قَطِي : كُوا  
 وَفِي فَمَا : آتَا بَشَكْمَ : شَطْمَ : يَلَا مَ : كَلُو  
 كُوا : بَكْمَنُ : كُوا بَكِي : كَبَسُوا : كَمْتَا بَكِي  
 كُوا : يَلَا مَقِي : كَمْتَا تَكْمَرَا : آتَا شَمْنُ : كَمْتَا  
 كَمْتَا : آتَا مَقِي : آتَا شَمْنُ : كَمْتَا : شَمْنُ : كَمْتَا

كَمْتَا : شَمْنُ : يَلَا مَقِي :  
 كَمْتَا : شَمْنُ : يَلَا مَقِي :





PART V  
PROVERBS

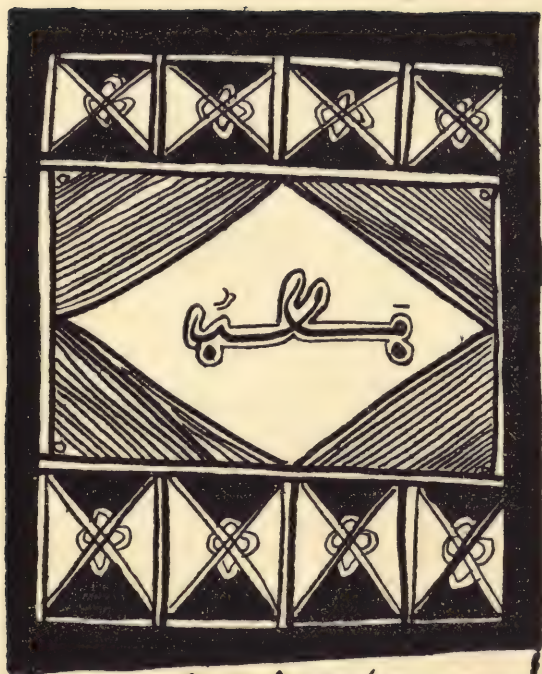
Bābun.

Wanan bābi ne na sherbāchen magana  
shi akan che, 'habaichi.' Mun fāra anan.

---

*The Beginnings.*

This is the beginning of words which are taken and jumbled up (that a man may not know their meaning), and such is called a '*habaichi*', proverb. We have here begun.



وَمِنْ كَلِمَاتِهِ مَلَكِي مَلَكِي مَلَكِي مَلَكِي  
 شَمَّ أَكْثَرُ مَلَكِي مَلَكِي مَلَكِي مَلَكِي



1. Bakin jini na <sup>1</sup> muzūrū, mai-kāza zāgi, maras kāza zāgi.
  2. Hanunrua ba gōrō ba, agulu ba nāma ba.
  3. Kafar agulu bāta mīa.
  4. Idan ka gani akwia makwanchin zāki, sai aji tsōrōnta.
  5. Idan ka gani zōmō shi na <sup>2</sup> baje <sup>3</sup> bunga kare, ya gōyō dāmisa ne.
  6. <sup>4</sup> Agwāgwa ba ruanki da tsāfi.
  7. Hanchi bai san dādin gishiri ba.
  8. Abinda ke giwayan bāyan gida, zaa shi shiga gida ne.
  9. <sup>5</sup> Wa masani? Wa ya ki nasa, sai wāwa?
  10. Idan <sup>6</sup> kā kōri yārō shi-na-gudu, ka-na-binsa zaa shi shiga zaure ya kōmō, ya tsaya, ba banza ba, akwai ubansa ne.
- 

1. The tom cat is a bad character, the owner of a fowl curses him, and he who has no fowl curses him.
2. The hanunrua (nut) is not a real kola nut, (though like it), the vulture is not meat (i.e. you do not eat it).
3. The vulture's foot spoils the soup.
4. If you see a goat at the lion's sleeping-place, you fear her.
5. If you see a hare dancing on the dog's earth mound, you may be sure he is carrying a leopard on his back.
6. Duck, you have nothing to do with the sacrifice.
7. The nose does not know the flavour of the salt.
8. The thing (you see) going round the back of the house, it intends to enter the house.
9. Who knows best? Who hates his own relations, except a fool?
10. If you have chased a boy, (and) he runs off, (and) you follow him, (and) when he is just about to enter the porch leading to his house, he comes back (and) stands (waiting for you), he does not do that for nothing, his father is there.

بِكُنْجِي نَمْدُ وَرُومِيكَ اَدَاغِ مَرَسْكَ اَدَاغِ

قَتْنِ رُوبَاغُورُوبِ اَمَلْ تَا مَات

كَبَرِ اَمَلْ تَا اَمَر

اِدِنْ كَفِي اَكْرُومِ كَوَانِي اِكْ سَرِ اَبْطُورُونْت

اِدِنْ كَفِي اَمُوشِنَا اِيْلُ اِنْعِ كَبَرِ تَا غُويُو اَدَا اَمْسَابِل

اَغُو اَغُو بَارُونُك اَطَاو

قَتْنِ بِيَسْنِ اَدَا اِنْ اَشِيرِ

اَبْنَهْ كَبَرِ تَا اِيْرُومِ اَدَا اَشِرِ شَقَا اَبْنِ

وَا مَسْنِ وَا اِيْكِ نَاسِ سَرِ وَا وَا

اِدِنْ كَا كُورِ تَارُ وَا اَشِنَا اَمْدُ كَنَّا اَبْسَرُ اَشِي شَقَا اَبْنِ

يَكُومِ بِيَطَرِ تَا اَبْنَهْ اَبْ اَكُورِ اَبْنِ سَبْرِ

11. Dāmanā mai-ban sāmu.
12. Rashin farin wata, tām̄rārō ke haske.
13. Rashin uwa, akan yi uwar dāki.
14. Kūsu ne ba shi gida, dōmin hakanan su ke ajia barkatai.
15. <sup>7</sup>Kinwa che ba ta gida, dōmin hakanan bēra ke gāda.
16. Ai wāne kīfin rijia ne.
17. Nāma mai-wāri shi-ka-kāma kūra.
18. Sānia ashāfanta ake-yi, tun ba afāra twātsanta ba.
19. Gātari da wuta, mai-wiar rātaya.
20. Lizāme da wuta māganin tsayayan dōki.
21. Kāza mai-yāya, ita ke tsōrō shirwa.

11. It is the rainy season that gives wealth.
12. When the moon is not full, the stars are bright.
13. If one has not a mother of one's own, one makes one whom one calls one's 'house-mother'.
14. There is not a rat in the house, that is why the things are left scattered about just anyhow.
15. The cat is not at home, because of that the mice are playing.
16. No, So-and-so is a fish from a well. (A shy man.)
17. It is the stinking bit of meat that catches the hyena.
18. They pat the cow before they begin to milk her.
19. A (red)-hot axe is difficult to carry on the shoulder.
20. A hot bit is the cure for a stubborn horse.
21. It is the hen with chickens that fears the hawk.

مَدَامُ قَبِيْلَتِي سَامُ

رَشْرِقِ نَوَاتَقْمَارُ وَجُحْنَسُكُو

رَتِّبْ عَمَّا أَكْثَرِ مُمَوِّزَاتِكِ

كُوشُ بْنُ بَشِيْقَةَ اِدُوْمِيْنُ فَكُنْ سَكْرًا اَبُو بَرَكَاتٍ

كُنُوتِ بِالنِّفَةِ وَمِنْ كَثْرَةِ الْجَفَاءِ

آءَوَانُو كِيِي رِيِيَانُو

نام قیوار شیخ کام گھورا

ثَلَاثِينَ أَشَافَيْتَ أَكْبَرُ ثَلَاثِينَ قَارِئُوا طَبَّ

فَمَا يَرَىٰ دُونَ مَا هُوَ بِرَأْسِي

لِزَامُودٍ وَتَلَقَّاجِنِي طَيِّبٌ وَكَ

كَأَنَّمَا قَرَّبُوا بِلَالًا أَلْبَسْتُهُمْ جُلُودَ الْبَقَرِ يُحَمِّلُونَ



22. Tsōrō na dāji, kumya ta-na gida.
23. <sup>8</sup> Akwia taa yi wāyō da yankaken kunne.
24. Idan mūgun mutun ya shibka zanba, kai ka sa lauje ka yanke.
25. Tantabara dūkīa sama, idan kin tāshi, Ala ka kāwō ki gida.
26. Idan da kamar nika, kwādō ya fi kwāgūa.
27. <sup>9</sup> Gātari ga nāma, nāma ga wuta.
28. A shekara sāran rua, sai tanbatse.
29. Gumāgumai ka kwāna da wuta, kirārua sai tōka.
30. Rīmi tsakar gida, rānan sāra mutānen gida na kuka, na waje na murna.
31. Yārō ya so aure, <sup>10</sup> gidansu bābu gōdīa.
32. <sup>11</sup> Adāwa ba ta hana sāmu ba.

22. Terror is a thing of the wilds, shame of the home (the abode of men).
23. The goat will learn sense by having its ears slit.
24. If a bad man has sown evil, do you set your sickle to it and cut it down.
25. Pigeon, your riches (food) are in the sky ; when you have risen aloft, Allah it is who brings you back home.
26. If it is a matter of grinding corn (between two stones) the frog should be better at it than the crab.
27. Axe, there is the meat ; meat, there is the fire.
28. Though one were to spend a year hacking at water (one would make no impression on it) it only splashes up (and is still again).
29. (If you have) a big log you have a fire beside you all night, if a stick, then ashes only.
30. The silk cotton tree in the middle of the compound, on the day it is cut down the people of the house grieve, outsiders rejoice.
31. The boy wants to marry, but at their (his) house there is no mare (he has no money).
32. Because a person hates you, that does not prevent you getting what you want.

طوژ و ناء اچ گفوتنا خندا

اگوتانی وایو ادینکبلی کنبلی

یدز موغن مشریا شنگ دتت کونکسا تو بر کینکلی

تنتیراد و کوسم اد نکستاش آ زکاووک خندا

اد ز کفرتنگ کواء وایو کواء عوا

عما لیر عا نام نام عا وانی

اشبگر سار نروا سوتن بطن

عما غم ککوان و ونا کرا و سوتو کرا

ریح طکر خندا از اتر سارا متا بر خندا انا کو کونو بر نامرن

یار ویا سو غور و خندا نس یاب خودیا

عدا ویا خن سا موب

33. Jia Ka raba yau aka-ba mu.
34. Zaman dūnia hakuri, mai-kīa sun fi ma-sōya.
35. Domin <sup>12</sup> dan karamin tsuguni nan, ba shi yi mani kōmi.
36. Aki marada, azamna da wa?
37. Ma-aikata da 'wai', zunubinku ka dadu.
38. <sup>13</sup> Lalē mai-saurin kāmu.
39. Gingidin kunāma, kōwa ya taba, shi sha kāshi.
40. Mai-hali, mai-sābō.
41. Ala ke da rabō, daa mutun ke da rabō, daa wani bai sāmu ba.
42. Ala ya gīāra rīmi, chidia ta bar fushi
43. Harāra bai mārī ba.
44. <sup>14</sup> Idānun da ya gani sarki ba shi tsōrō gāladīma.

33. Yesterday You (Allah) portioned out (good and evil fortune), to-day we shall be given (our share).

34. Live patiently in the world; (know that) those who hate you are more numerous than they who love you.

35. Because of these few people (shall I desist)? they cannot harm me.

36. If you refuse to live with the slanderer, whom are you going to live with?

37. You who condemn on hear-say evidence alone, your sins increase.

38. Henna stains quickly.

39. The snoozing scorpion, whoever touches it (quickly) gets a blow.

40. He who is naturally gifted in anything becomes expert in it.

41. Allah has the portioning out (of blessings), if it was man who had the distribution of them, some would go without.

42. Allah made the (great) silk cotton tree beautiful, let the (little) chidia tree cease being angry (discontented).

43. A frown is not a slap, (it does not hurt).

44. The eyes that beheld the chief do not fear the *galadīma* (a court official).

مَتَى كَرَبَ يَوْمَ أَكْبَامَ

ذَمًّا وَنِيَّاتِكُمْ قَكِّيَا سَنَفِ قَسْوِيَا

ذَمًّا وَمَرَّةً نَكْرَمَ طُفْرَتِيَا شَيْمِرْ كَوْمِ

أَكْفَرْدَا أَدَمَرْدَا

مَا يَكْنَادُ وَنَحْنُ نَبُكْ كَادُ

لَبِو مَيِّسُورْ نَكَامَ

نَمْنَعِدْ نَكْنَامْ كُوُوا يَبَّتْ شَشَارْ كَا شَعِ

مَنْ حَلَعِ مَيِّسَا بُو

أَلْ كَبْدُ رَبُّوَادُ أَفْشَرْ كَبْدُ رَبُّوَادُ أَوْ نَبِيَّ سَامُوْبَ

أَلْ يَا غَمِيَارْ رَجْعِ نَحْنُ يَا تَبْرَفِي شَعِ

حَرَارَا بَا قَارِبِ

إِدَا نَحْنُ يَفْقَعُ سَرْكِعْ بَا شَطُورْ وَغَلَا دِيمْ



45. Mai-chiniki chikin dufu, kai dai jimri lalabe.
46. Dainyan kaskō wanda ba shi kai rua bai' dāki.
47. Murfu uku ba shi kāsa wa yārō rīga.
48. Tūō tūlū mai-wīar kwāshēwa da <sup>15</sup> māra.
49. Munduwar wīa, ana-sō zārēwa, ana tsōrō jin chiwo.
50. Wanda bai sha kāshi ba, ba shi jin bari.
51. Mai-lāmuni, shi ne ma-bachi.
52. Mai-dādin kai shi-na-fitō daga Ala.
53. Wanda ya bi ki, ya bi iska.
54. Gangara kōgi, mu je Zāria.
55. Har shi mutu ba shi kula kaba.

45. The man who works at his business in the dark must always be feeling about with his hands.

46. An unburned earthen pot is not one to bring water in behind the house.

47. The three cooking-stones (i.e. the family) do not fail to give the boy a coat.

48. The food in the pot with the narrow neck is difficult to take out with the 'māra' (spoon) (a flat bit of a broken calabash).

49. The ornamental metal rings round the neck, when one wants to take them off, one cannot, for fear of hurting the person.

50. One who has never had a flogging will not pay any attention when you merely tell him to stop.

51. He who goes surety is (often) the one who has to pay.

52. The truly contented man comes from Allah.

53. He who follows you (the advice given) follows the wind.

54. Here is the river bank, let us slide down and go to Zāria.

55. Till he dies he will not twist a 'kaba' palm-leaf even.  
(He is good for nothing.)

مَشِيكُم تَكُنْ فِكْنِي جَعَلَنِي جَعْلًا لِلْبَلَاءِ

ذَنبِي كَسَبْتُهُ وَنَدَامَتِي بِأَشْرِكِي رَوَيْتِي أَيْ

مَزْدَاكَ بِأَشْرِكَاكِ وَتَارُو رِيغُو

تَوُورُ لَوْلَا مَيُوتِي كَوَاشِي وَادِمَارَا

مَنْدُوزُ وَوَانَا سَفُودَ اِرْعَا أَنَا طُورُ وَجِي تِيُو

وَنَدَامَتِي شَاكَرَا شَيْبَتِي بِأَشْرِكِي بِي

مَيَا مَن شَيْبَتِي مَيَا

مَيَا دَنَكُنِي شَيْبَتِي وَادِمَارَا

وَنَدَامَتِي بِأَشْرِكِي بِأَشْرِكِي

تَمَقَرُّ كَوْنِي وَجِي دَارِي

مَرَشَمَتِي بِأَشْرِكِي قَلْبِي

56. Idan ba ka shan fūra, bari dāma ta.
57. Māgani yā kare ana-<sup>16</sup>gudin jan jika.
58. Dūtsi afar maka bābu dādi, ka far ma mutun bābu dādi.
59. Makwanchin zāki dāmisa na haushi.
60. Suturan Ala tā yi gaba, ama mazambachi ya bi ya gaji.
61. Mutun ba shi sani wada laifi dūnia shi ke ba, kō bāba da bābānai.
62. Kuyenga yi magana, che ba ki kāra kai tāki bākin marmarō.
63. Harāra da ya tsuna ba shi tādā gofna shi na bākin mashāya.
64. Kumurchi yai hadia, bai hadi ba, anmātsē bāki, ya tudas.
65. Kō dawuri nā fadi dāria 'ga ta yi yawa, barna achiki.
66. Wanda bai yi tārā kāshi ba ya chiji shākiraka, kar ka ji tārā  
mājina chiji hanchinsa.

56. If you are not going to drink the pap, stop stirring it.
57. When the medicine (in the medicine bag) is finished, (the doctor) runs away for fear they snatch the bag from him.
58. You, O stone, if a man falls on you, it is not pleasant, if you fall on a man, it is not pleasant (for him).
59. The leopard envies the lion's resting-place.
60. The blessing of Allah goes before, but the evildoer follows it in vain till he is weary.
61. A man does not know what evil there is in the world be he (your) father or father's brother (i.e. old and full of experience).
62. Slave girl, speak; say you will not carry the sweepings of the house to the spring, any more. (Meaning obscure.)
63. A scowling look will not cause the 'gofna (?)' to rise up from the drinking-place.
64. When the python is swallowing (anything), but has not yet finished swallowing, and they squeeze its mouth, it vomits it up.
65. From the first I maintained that this excessive laughter had evil as its cause.
66. He who is not averse to eating excrement, and therefore bites you on the anus, as for you, do not be squeamish about mucus, but bite him on the nose.

اِذْ نَبَا كُشْنُ فَرَا بَرْدَ اَمَات

مَا مَعْنَى يَا كَارِ اَنَا غُ نَجَانِ كَر

دَوِطَ اَجَز مَكَبَابُ دَادُ كَبَز مَقْتَر بَابُ اِدُ

مَكُونُ تَنَزَاكُ اَمَسْنَا قَوْشُ

لَقَتْنَا اَلْاَلَمُ رَعَبُ اَمَامَهُ نُبْتَعُ يَابُ يَابُ نَحْجُ

مُتَرَبَا شَسِرُو دَلِيهِ دُونِي شَكَبُ كَوَبَابُ دَبَابَانِي

خَيْفُو يَمَقَرْتَبَا كَار كَوْنَاكُ بَا كَز مَقَرُو

قَرَار دِيَا طَس بَا شَرَا دُ عَفَر شَنَا بَا كَز مَشَاي

كُفَرْتَنِي يُونُ دِي يَابُ حِدِي بَ اَنَقَا طَر بَا كُ يَابَا نَش

كُودُور نَادِي دَارِيغُ تَارِيغُ يُونُ بَز نَوَانِكُ

وَنَابِير تَار كَا شِي بَا يَتِي نَحْ شَا كَر كَز كَز كَج تَار مَا جِيَا يَتِي نَحْ مَنِي تَنَس



67. Ala ba Ka da kēta, gōnar māye rua Ka-ke-yi.
  68. Ai Hausa ba dabō ba che.
  69. Baban kai ba kāya ba ne.
  70. Namiji tankwa ne, sai antamna akan-san mai-yāji.
  71. Haba yi hankali, ai ba dukan tafasa ta ke nuna da nāman kai ba.
  72. Tūō na iyāli, nāma na mai-gida.
  73. Kad alūra ta tōnō galma.
  74. Sankara bātā gōriā.
  75. Gōriā mai-tankwa sankara ba ta chi ba.
  76. Uwar dīa da dīa tata, du' ka san ba ka gama su ka aure ba.
  77. Shi wanda ke jiran kabaki baba, kā san ba ya tsaya jira ta da lōmaḓba.
- 

67. Allah, You have no evil, You make the rain to fall even on the wizard's garden.

68. Oh, no, Hausa is not a conjuring trick (it is easy to learn).

69. A big head is not a big load (a conceited man not necessarily a wealthy one).

70. A man is like a pepper, till you have chewed it, you do not know how hot it is.

71. Come, be patient, not all the boiling will cook the meat on a head.

72. The 'tūō' (food made of grain) is for the household, the meat (a greater delicacy) is for the master of the house.

73. Do not let a needle turn up a hoe (a mountain out of a mole-hill).

74. The 'sankara' insect spoils the big kola nut.

75. The big kola nut, sprinkled with ground pepper, the 'sankara' insect does not eat.

76. The girl's mother, and her daughter, both you know you cannot join together and marry.

77. He who is waiting for a huge helping, you have known is not going to stand and wait for a handful.

آزینکە کجک غوزماپیل رواقکیری

آه قوس باد بویت

بیز گزییا گایا بیتی

تەج لنگوانی سزا شمر آگتس قوتیا

تەج یەنگە آه باد کز لفس تگوتە تاقل کیت

تۆوونیا ل نام تەجدا

کە الۆر تۆونۆ علقی

سنگرانا تر غوری

غوز مینکوا سنگرانا تە

غوز دج دی تە دو کاسر تگا عماش کاورت

للیونە کچر زکبکە بت گالان ییا طر جرات د لومات

78. Aja mu akai mu, anba uwar makāfo kāshi.  
 79. Mazō gaba yā yi kō, na bāya sai lābāri.  
 80. Kututūre dabīnō ba kamar kututūre kirya ba.  
 81. Farfarū likāfū kō afāda, sai yan sarki.  
 82. Kōmi chau tafarnūa, ba ta yi kamar albasa ba.  
 83. Matanbayi ba shi rasa huja ba, sai ya ki jin abinda ka nūna mai.  
 84. Me kare gōma ke yi da kūra?  
 85. Wanda bai bata dare ba, bai abata da rāna ba.  
 86. Bakin būnū bāta baibaia.  
 87. Rugurugu baban dafūa.

78. Let them pull me, let them take me there, (that is what) the blind man (says) when (he hears) his mother is being beaten.

79. The one in front has reached there, the one behind only hears about it.

80. The date-tree stump is not like the stump of the kirya-tree.

81. Silver stirrups even (when you see them) at the chief's courtyard, it is the chief's son who has them. (There are plenty of rich and powerful people about, but none of them have the privilege of having silver stirrups.)

82. However fine the garlic may be, it is never like the onion.

83. The questioner does not inquire without good cause unless he refuses to hear what you tell him.

84. What can ten dogs do with a hyena?

85. He who does not get lost by night, will not get lost by day.

86. Old grass spoils a roof.

87. Thunder is a mighty (pot) boiling.

أَجَامُ أَكَيْمُ أَنْبَا عَزَمُوا كَاشِ

مَدُّ وَتَبِيَّابِي كَوْنِي سَنَ لَا يَار

كُشِيرُ دِيْنُو أَبَا كَمَرُ كُشِيرُ كُنِيَاب

قَزَقِرُ وِيكَافُوا كَوَاقِبَاءُ سَنِيْنَسْرِي

كُومِي نُوْنَقَزِرُ نُوَاتِي كَمَرُ أَلِيْسَاب

فَتِيْنِيْسِيْ بِيْنِيْسِيْ رَسْلِيْ جَاب سَنِيَاكِيْ جَزَائِنْدُ كُنُوْنَرْمِيْ

مَكْبَرُ رُغُومُ كَابِيْ دُكُورَا

وَنَدُ بَرِيْنِيْكَ دَرِيْبُ بِيْيَابِيْكَ دَرَاتِيْبُ

بِكُنُوْنُوْا أَبَاتُ بَنِيْ بِيْ

رُغْرُغُ بِيْنِيْ دُفُوا



88. Mu kwankwanbishi ne ba yāda gātari.
89. Mai-shanyayen gindi ke da kwatana tasa bābu mai-kwāche masa.
90. Mun san juna, kai mu yā yi dai dai.
91. Mahasada ku bar gajia, yārō yā geterē.
92. Tābarman kashi, madājin karfē, machi awazain kato.
93. Kifin fadama ba shi gāsa da na gulbi.
94. Wāne ya haye tudu ya bar na gangare sai lēkē.
95. Idan kun sō mun yi kō, idan ba ku sō ba mun yi ko sarautar ala tā issa.
96. Tudun mahasada abi shi da sūnan Ala.
97. Fada ma kia, Ala yā fi su.
98. <sup>17</sup> Wīar nika pashi, idan anpasa wīar nika tā kārē.

88. We are (like) the little biting ants (on trees) that (when you go to cut a tree down fall on you) and make you throw away the axe.

89. No one can pull off the girdle from another, even if he has no buttocks. (One has a right to what is one's own.)

90. We know one another, our heads have made one.

91. Slanderer, cease tiring yourself out, the boy has crossed (i.e. I am beyond your reach and power now).

92. A mat made of bones, edged with metal, is the thing to eat into the shoulders of even a huge man.

93. The fish from the well does not make itself the equal of that from the river.

94. So-and-so has climbed the hill and left the one on the slope peering up at him.

95. If you wished us to prosper, even so we have prospered, if you did not wish it, even so we have prospered, the kingdom of Allah has been sufficient (for us).

96. The hill of the slanderer, (when you take that way) follow it with the name of Allah (on your lips).

97. Say to them who hate you, Allah is more powerful than they.

98. The hard part of grinding is the first grinding, when that is done the rest is easy.

مُو كُنْ كُنْ شَيْبِي بَايَا دَعَائِر

مَيْشِي بُو غَمَدِ كَجَدَ كُنْ تَا شَرِيَا دِي مَيْكُو اَنْبَقَس

مَلَسْ جِي نُو كَيْمِ يَارِي دِي دِي مِي

مَعَسَدَا كَبُرْ مَعْجُو يَارُو يَا عَجَبِلِي

تَا بَزْ مَكْنَشِي مَدَا بَزْ كَرِي وَا مَشِيَا وَزَرِي كَا لَوَا

كِي مِي قَدَمِ بَا شِي مَعَا سُرْدِ نَغْلِي

وَا بُو يَا حَبِيْرُ تَا يَا بَزْ نَقْدُ قَرِي لَسَرِي لِي كُو

اِدَرِي كُنْ شُو اَمِي كُو اِدَرِي كُنْ شُو بَا مِي كُو اَسَرُو نَزَالِ لَاس

تَا نَعَسَدَا اَيْبِي شَرْدِ شُو نَزَالِ

قَدَا مَكِيَا اَلِ يَا وِي شِي

وَنِيْرِي كِي بِي شَرْدِ زَا نَقِسْ وَنِيْرِي كِي تَا كَارِي

99. Daga kan fāko kōma kan dabe.  
 100. Iyāka kurji, iyāka ruansa.  
 101. Kai ba shi wuche wīa, wīa kūa ba shi wuchi kai.  
 102. Idan da kamar nika, kwādō ya fi kusa da kasa  
 103. Tsānin tsāni ke nan kuwar kuwa.  
 104. Duba shi, shi-na-sumumu kamar tūsa achikin gōra.  
 105. Idan kifi ya fitō rua, ya che, idānun kada guda ne wa ke musu ?  
 106. Wāne mai-karangīar hanū ne.  
 107. Yau wāne ya fāda fako.  
 108. Garwāshin wāne ya hababaka.  
 109. Wāne daga tafō na tafō shii zama zumunta ?
- 

99. From a hard bare piece of ground, to come to a hard beaten floor (six and half a dozen).

100. The limit of a sore is the limit to which the matter from the sore spreads.

101. The head does not go on and leave the neck behind, nor the neck the head.

102. If it was a matter of grinding grain (between two stones) the frog should be the best at it, it is so close to the ground (but it is not).

103. A ladder above a ladder, a friend's friend.

104. Look at him, he is as sulky as a 'tusa' circulating round a calabash.

105. If the fish comes out of the water, and says the eyes of the crocodile are one in number, who is going to argue with him ?

106. So-and-so is like the 'karangiar' thorn (he clutches hold of everything).

107. To-day So-and-so has fallen on a hard place. (Met with a greedy person.)

108. So-and-so's cinders are flaring up. (He is in a rage.)

109. So-and-so has come (from far away), I have come (we have met), does that make us relations ?

دَعَّ كَنَفَكُمْ وَاسْمَاعَكُمْ يٰ  
 اَيُّهَا الْكَافِرُ يٰ اَيُّهَا الْكَارِوَنَسُ  
 كَتَبْتُ فَوْتُ وَتَرْتِي كَوَا يٰ شَرُّتِي كَنُ  
 اِدْرَدَ كَمَنْزِكْ كَوَا دَوِيَا يٰ كَسْرَدَ كَسَا  
 طَانِ طَارِ كَنْزِي كَوَزْ كَوَا  
 دَبَا تِي شَسَا صَفْمُ كَفَرْتُو سَرَانِي كَفُورَا  
 اِدْرَكِي يٰ اَقْلُو زَوَا يٰ اِيَادَ اُنْرَكَا عَدَا اِنْرُوَا كَبُفُسْ  
 وَابْنُ قِيَكْرُ نَفِيَرُ حَنُونُ  
 يَفُورَانِي اِيَادَ قَكُو  
 عَمْرُوَا شَرُوَا بِنُو يٰ تَبِيَكْ  
 وَابْنُ عَمْرُوَا اِنْدَا اِنْفُوَا شَعْنَمُ دُفْنَسَا



- 110. Mai-kāza ba shi jimrim as !
- 111. Ala shi sa akwia ta sha kunu sanbiru.
- 112. Ala shi tsarīmu da mai-kai-kōmō.
- 113. Da wīa ni kidan ganga da lauje.
- 114. Idan kā ji ganga ta-na-zāki, ta kusa pashēwa.
- 115. Bāko ba bāwa ba sai ya sō.
- 116. Chin bāshi da dādi, rānan bia da wīa.
- 117. Abu ne mutun, idan ba ka da abu, bābu mai-sō ka.
- 118. Inuan bagārūa, ga sainyi, ga kaya.
- 119. Talaka ba shi abōki.
- 120. Me gara ka yi da dūtsi sai ta kwāna gewayā ?

110. The owner of a fowl is sure to be angry with any one who says shu! (though it may not be his fowl that is being chased).

111. Allah causes the goat to drink the 'sanbiru' (poison) pap.

112. Allah protect us from the tell-tale.

113. It is difficult to beat a drum with a sickle.

114. If you hear the drum sounds sweet, (you can be sure) it is near to the time it will split.

115. A stranger is not a slave, unless he voluntarily becomes one.

116. To borrow is sweet (easy), the day of payment is hard.

117. Things (wealth) is the man (so it seems); if you have nothing no one loves you.

118. Shade of the 'bagarua' tree, behold coolness, behold thorns.

119. A poor man has no friend.

120. What has the ant to do with a stone (it cannot eat it) (they) it can only lie round it ?

مَيْكَادَا بِلَشَجِيرِ زَارِشْ

اَلْشَسْرَا كِي تَشَا كُنُو اسْتَبِرُوا

اَلْشَطِرِيْمَ دَمُو كِي كُو مُوَا

دَوِيَا بُرِي كِي نَقْنَقَا دَنُو بُي

اِدَزْ كَا بِي مَنَقَرِ تَنَارَا كِي تَا كُسَرِ قِي شِلُوا

بَا كُوَا بَا بَا وَا بِي تَسْرِيَا سُوا

لَشَبَا شَرْدَا دَا دَا رَا تَرِي دَوِيَا

اَبُو بَلَشَرَا دَا بَا كَا دَا بَا دَا مِي سُو كَا

اِنُو بُتَقَارَا وَا مَدَا سَبِي مَدَا كِي

بَلَكَا بَا شَا بُو كَا

مَيَقَرَا كَا دَا دَا وَا سَرِ تَكُوَا نَعِي قُوِي

121. Māganin kōmi Ala.  
 122. Abu duka shi-na ga wa? Shi-na ga Ala.  
 123. Ba reshi ga Ala.  
 124. <sup>18</sup> Dākin kasa da kasa, gōbara tai kumya.  
 125. Ba aure ke da wīa ba, bidan kurdi.  
 126. Ai sama ba ta kōmō kasa harabadi, tudu ba shi kōmōwa gangare.  
 127. Dutsi ba shi zama rua.  
 128. Akwia ba ta gāsā da kura.  
 129. Bāwa ba shi gāsā da yāya.  
 130. Bawan <sup>19</sup> Māku dai dai da Māku.  
 131. Idan sarki ya che, kōwa shi yi kūka shi chika masaki  
 da hawāye, kai mai-idānū guda dai, fāra tun dawuri.

121. Allah is the cure for all (ills).  
 122. To whom does everything belong? to Allah.  
 123. There is no not getting a thing if you seek it from Allah.  
 124. A house of nothing but mud, the conflagration (turns away) in shame.  
 125. It is not the act of marrying that is difficult, it is getting the money (to marry).  
 126. No, the heavens do not ever come down to the earth, the hills do not come down to the valleys.  
 127. A stone does not become water.  
 128. A goat does not make itself the equal of the hyena.  
 129. A slave does not make himself the equal of a free man.  
 130. The slave of Māku is one with Māku.  
 131. If the chief commands that every one is to weep and fill a calabash with tears, do you, who have only one eye, begin from the very first.

فَاتِنِي كَوْمِ آل

أَبَدَكْ شِنَاغَوَا شِنَاغَمَآل

بَارِشِ عَمَآل

دَاكِزْ كَسَاءَ كَسَاغُو بَرَاتُو كُفِيَا

بَاغُورُ كَلَتُو يَا بِلَا نَكُرْدِء

آءَ لَلَمْ بَاكُومْ كَسَرْتَرِ أَبَدْتَرِ بَا شِكُومْ وَاعْتَفِرِي

دَوِطْ بَا شَدَمْ رَوَا

أَكُو بَا شَفَا سَاءَ كُورَا

بَاوَا بَا شَفَا سَاءَ يِلَا

بَاوَنَمَاكْ دَنِيَّةَ مُكْ

إِدْرَشِكْ يَنْتْ كُورُوا شِي كُورُوا شِي كُورُوا شِي كُورُوا شِي كُورُوا شِي

دَوَايُو كُورُوا دَوَايُو كُورُوا دَوَايُو كُورُوا دَوَايُو كُورُوا دَوَايُو كُورُوا



132. Rabon kunkuru ba shi chikin wuta.

133. Kurtun zuma, gama da madāchi.

<sup>20</sup> Tamat.

---

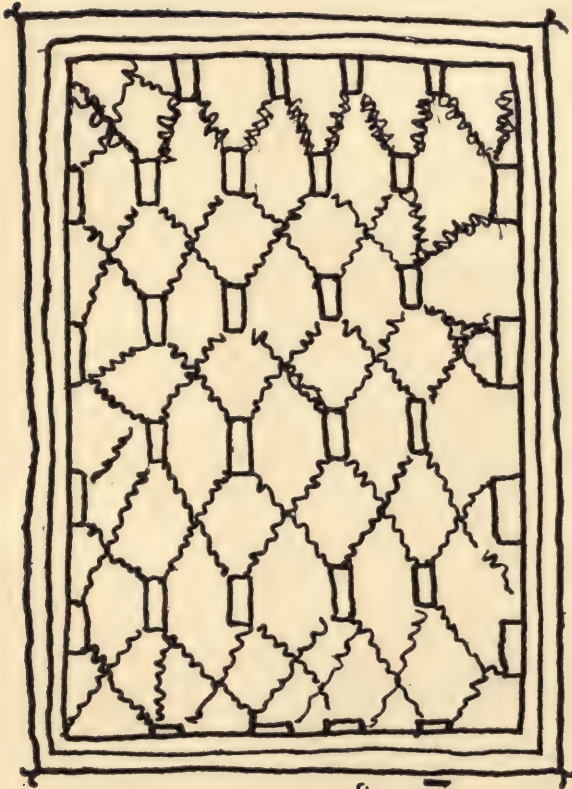
132. The share of the turtle is not found in the fire.

133. A pot of honey mixed with bitter herbs.

Finis.

رَبُّوْكُمْ كُنُوْا بِاٰثٰنٍ تَكْرُوْنَهَا

كَلِمَةً تَنْفَعُكُمْ غَمًّا هَآئِلًا



تَقَاتُ



# NOTES

## PART I. HISTORICAL

### No. 1

<sup>1</sup> *Bismi alahi* . . . . Arabic; a common opening. Used in manuscripts even where the remainder of the text may be in Hausa. Note the *alif da tabi* (آ) in *alahi* and *alrahmani*, &c., which causes these words to be pronounced 'lahi, 'rahmani, &c.

<sup>2</sup> *Karbōwa*. The termination of the verb (or, as here, the verbal noun) in *o* signifies motion towards or advantage to the subject. *Tafi* means 'to go', but *tafō* means 'to come' to the speaker, and is equivalent to *sō*.

<sup>3</sup> *Mai-chāu*. Also written and pronounced *mai-kyeau*; better thus.

<sup>4</sup> *Barebari*. The name for the inhabitants of the country round Lake Chad, the Bornu people. Their tattoo marks are easily recognizable. One, or sometimes two, lines down the forehead and along the bridge of the nose, seven longitudinal cuts on the right cheek, six on the left. Three on the upper and fore-arm, three on each side of the body. Three on the thighs, legs, and instep. These people are also sometimes known as Kukāwa.

<sup>5</sup> *Arewāwa*. Lit. 'the northerners'; *wa* termination denoting 'people', 'nation'. *Hausāwa*, *Turāwa*, *Tonāwa*.

<sup>6</sup> *Barnō*. The district of Bornu, bordering on Lake Chad.

<sup>7</sup> *Dōkin nan*. Here we have the first example in this book of the Hausa definite article. Canon Robinson in his *Hausa Grammar*, chap. i, p. 9 (new edition), states, 'There is no *article* in Hausa.'

One has here an instance of the value of a thorough acquaintance with Hausa in the written characters. In colloquial Hausa it would be impossible, or at least very difficult, to detect the presence of the final (ن) *nun*, or (ر) *ra*, which is undoubtedly the equivalent of the English definite article. A double *wasali* or double *rufua* sometimes takes the place of the *nun*.



The definite article in Hausa is rendered by affixing *n* or *r* to the noun, according to the gender, masculine or feminine.

It is often replaced by the demonstrative adjective (here curiously enough it is found coupled with it).

Sometimes again it will be omitted in Hausa where one would expect to find it in English. This may be due to carelessness in writing or to a certain laxness in the use of it in Hausa. The writer believes the honour of first finding the long-lost definite article belongs to Professor Mischlich, who in the course of a conversation with the writer in 1908 stated he had come across it. Professor Mischlich, however, did not inform him what form it took in Hausa, and it was not till some months later that a careful perusal of Hausa manuscripts revealed it to the present writer.

<sup>8</sup> *Aka-bōye*. Passive voice past tense (*ka*). Note the *object* of the verb, *shi*. The pronoun is in the objective case governed by the verb. Here, which is rarely the case in Hausa, the verb is a *true verb* and governs a pronoun in the accusative, instead of being qualified by a possessive adjective, or in other words not being a verb at all, but at best a *verbal noun*. So much of a noun often that it has a gender. This is seen in the passive voice in the present tense. Here the verb seems to lose any true verbal form it ever possessed, and becomes a noun, the *na* alone retaining the function of a verb. E. g. *ana-bōye-n-sa*, lit. 'There is (*ana*) a hiding (*bōye*) of (*na* or *n*) him (*sa*).' Here *bōye* is a masculine noun as is seen by the *na*.

<sup>9</sup> *Sarkin*. Definite article, 'the chief'. Vide note above on *dōkin nan*.

<sup>10</sup> *Dinga*, 'to do anything repeatedly.' Also expressed by *kan*. The latter perhaps expresses the idea more. 'To be accustomed' to do a thing.

<sup>11</sup> *Tasa*. The so-called Hausa 'possessive pronoun' always appears to present some difficulty to students. This difficulty will disappear if one realizes that there is no exact equivalent in Hausa of the English possessive pronoun.

In Hausa the possessive pronoun is simply the personal pronoun (inflected for gender as in English) and a connective particle (one can hardly term it a preposition as it has an inflexion for gender) which can be readily translated by the English 'of'.

Thus in English where we say 'mine', 'thine', 'his', in Hausa they say 'of me', 'of thou', 'of him'.

The only thing to remember is that the particle corresponding to 'of' in English must in Hausa agree with its antecedent noun in gender. Once remember this and the rest is easy.

In English we say 'his mare'. In Hausa they say 'the mare of him'.

Now 'mare', or rather the word for mare, is feminine in Hausa, therefore the connective particle 'of' must be feminine too. Hence we have

*gōdīa*, fem. noun;

*ta*, 'of', fem. agreeing with *gōdīa*;

*sa*, 'him', masc. pronoun as in English.

Note the 1st person sing. has the peculiar form *wa*, and the form *sa* is generally used instead of *shi*.

<sup>12</sup> *Ranan*, 'one day'. Note the vowel lengths in the following words:  $\text{𐌸𐌵}$ , *rānā*, 'the sun';

$\text{𐌸𐌵𐌰}$ , *raanā*, 'the day' as opposed to 'the night'.

<sup>13</sup> *Bāye*. Used of horses only; of persons, *tāra*, *chi*, &c.; of cattle, goats, *barbara*.

<sup>14</sup> *Sarki*. One would expect the definite article, *sarkin*, omitted in the Hausa.

<sup>15</sup> *Rigāyi*. To do anything previously, first, before another person.

<sup>16</sup> *Aka-gani*. The verb governs *kowa*, the object, which here precedes the verb, in the accusative. Vide note above on \**aka-bōye*.

<sup>17</sup> *Ranan*. Vide note above on <sup>12</sup> *ranan*.

<sup>18</sup> *Akāvō*. Vide note on <sup>2</sup> *karbōwa* above.

<sup>19</sup> *Su-ka-wātsu*. Middle voice.

<sup>20</sup> *Tafō*, 'come'. Vide note above on <sup>2</sup> *karbōwa*.

<sup>21</sup> *Mutun biū*. Note this idiom is as correct if not better Hausa than *mutāne biū*.

<sup>22</sup> *Wātsē*, 'were scattered'. Cf. <sup>19</sup> *wātsu* above.

<sup>23</sup> *Akāmō*, 'seize and bring back to'. These two ideas are expressed in one verb, the first by the verb itself, the second by the final *o*. Vide note above on <sup>2</sup> *karbōwa*.

<sup>24</sup> *Tafia lasa*. For *lasa* vide note above on <sup>11</sup> *lasa*. *Tafia* here a feminine verbal noun. *Yi* or *yin* is probably understood.

<sup>25</sup> *Ahawa*. This should be *hau*, having a *rufua bisa*, not a *wasali bisa*.

<sup>26</sup> *Daura*. An Emirate about 60 miles north of Kano and 40 east of Katsina.

<sup>27</sup> *Garin*, 'the town'. Definite article seen in the final *n*.

<sup>28</sup> *Ta-na-sonsa*. *Sō* here a noun. Vide note above on <sup>8</sup> *aka-bōye*. *'nsa* is for *nasa*, the former Katsina, the latter Kano Hausa.

<sup>29</sup> *Yāyē*, 'to wean'.

<sup>30</sup> *Mafārin fitar*. Two verbal nouns, the first masc., the second fem., as seen in the connective particles *n* and *r*.

<sup>31</sup> *Barnō*, Bornu. Vide note above on <sup>6</sup> *Barnō*.

<sup>32</sup> *Fasara*. Arabic, 'interpretation', 'meaning'.

<sup>33</sup> *Maabōchin* = *Mai-shi*.

<sup>34</sup> *Rinjāya* = *Iko*.

<sup>35</sup> *Abūbakari-Sidiku*. This name serves to show more or less exactly when this history of the conversion of Hausaland to Mohammedanism purports to begin, for it is undoubtedly that of the first of the four Califs or Halifs. *Abūbakari-Sidiku* ('the father of the maiden', as the Arabic word means) was the father of *Aishatu*, one of Mohammed's wives. His successors, also mentioned in this history, were *Omar*, *Osman*, and *Ali*, here called *Umaru*, *Usmanu*, and *Aliu*.

How long previous to this the supposed flight of the son of the king of Bornu, and the founding of the Hausa race took place, it is of course impossible to say. In this history we have undoubtedly historical facts interwoven with mythology, as is common in most histories or traditions of barbaric and savage peoples; nor are the historical facts of less value, or to be rejected, because the historian has sought to fill up the gaps he finds in authentic records, by resorting to his own imagination or to myths and traditions common among his people.

<sup>36</sup> *Wanchānanka*. *Wanchan*, *wanchāna*, and *'nka* = *naka*, lit. 'that person of yours I have told you about'. Plural *wanchānanku*.

<sup>37</sup> *Mazōwan tāwāye*. *Mazōwa* = *maabochi* = *mai-shi*. *Tāwāye*, 'twins', a way of saying 'the father of the twins'. The writer does not know to whom this refers.

<sup>38</sup> *Umaru Ibunuhutābi*. *Omar*, the second of the four Califs. Vide note above on <sup>35</sup> *Abūbakari-Sidiku*.

<sup>39</sup> *Sahabai*. Arabic, 'friends'.

<sup>40</sup> *Kasausawa* = *Māshi*.

<sup>41</sup> *Garkūa*. Generic name for all shields. *Kunkele*, 'a round shield', *kwangwara*, 'oval', the latter introduced from Asben into Hausaland.

<sup>42</sup> *Fūlar sarauta*. A red fez; a turban is bound round it.



<sup>43</sup> *Kasanashe*. *Sanashe*, 'to instruct'. *Ka*, meaning and use here obscure. One would expect the personal pronoun *ya* before the verb. *Ka* may stand for *kan* or be an unusual use of the *ka* of the past tense, plural. Probably though an error in the script.

<sup>44</sup> *Sābunta*, 'to establish' or 'confirm', here, his right to the kingship.

<sup>45</sup> *Matukan*. *Matuka* = *iyāka*.

<sup>46</sup> *Shigifū*. Singular *shigifa*, the flat roof of a house.

<sup>47</sup> *Mutānen*. Perhaps for *mutun*.

<sup>48</sup> *Garin*. Note the definite article.

<sup>49</sup> *Kabi*, north-east of Kano.

<sup>50</sup> *Mainamugabadi*. *Maina* = *sarki* in the language of Bornu.

<sup>51</sup> *Alfahari*. Arabic, 'boasting'.

<sup>52</sup> *Alkunia*. A sobriquet.

<sup>53</sup> *Suna*. Note the short *u*. *Sūna* is a different word.

<sup>54</sup> *Fa che*. Translate by, 'only that . . . not'.

<sup>55</sup> *Kāchia*. Of a woman, better *maskasche*. For a description of these operations vide nos. 37, 38, and pp. 258-63.

<sup>56</sup> *Gīla*. Also *zamba*. To kill a man from behind. Punishable by death in the Mohammedan law.

<sup>57</sup> *Yankake*. Past part. passive, from *yanka*.

<sup>58</sup> *Sashe*, 'cast out', perhaps from *sa*. Cf. *fādade* from *fādi*, 'to fall'.

<sup>59</sup> *Sananā*. As above, *yankake*. The participle is here feminine to agree with *kushewa*. Masculine form is *sanane*.

<sup>60</sup> *Mai-kalgō*. A *kalgō*-tree (*Bauhinia reticulata*) grows on the grave, which is thus known as 'the *Kalgō* man's grave'.

This tree has aromatic leaves. These leaves, when they first open, are semicircular in shape, but later on one side of the leaf folds back, when the whole leaf becomes a circle. A decoction is made from the leaves and used as a cough medicine.

<sup>61</sup> *Gwoboron dūtsi*, 'the single rock'. A hill near Kano.

<sup>62</sup> *Usmānu dan Fōdiō*. The Fulani conqueror of Hausaland.

<sup>63</sup> *Sāsan*. *Sāsan* = *wajen*.

<sup>64</sup> *Gōbir*. A district in Hausaland. The chief town in it was Alkalawa, from which Shefu drove out the king of Gobir.

<sup>65</sup> *Kinkumu*. Used of lifting a very heavy load with great difficulty.

<sup>66</sup> *Dawama*. *Dawama* = *tabata*, Arabic.

<sup>67</sup> *Bōka*. A wizard, a quack doctor. The word is used by a *mālam* to describe any person, not a recognized *mālam*, who practises medicine.



<sup>68</sup> *Kidāyuwa*. The termination *uwa* signifies 'able to be done'. Some other examples are *iyuwa*, *foruwa*, *geteruwa*.

<sup>69</sup> *Marādi*. A town on the borders of Hausaland and the French Soudan.

<sup>70</sup> *Bida*. Arabic. Certain prohibited conduct, e.g. drinking, card-playing.

<sup>71</sup> *Bāwa-jan-gwarzō*. The opposite of *rago*. A brave man, warrior.

<sup>72</sup> *Takaita*. To stop doing any work before you have quite finished it.

## PART II. STORIES ABOUT PEOPLE

### No. I

<sup>1</sup> *Bismi alahi*.... Note the *alif da tabi* (آ) in *alahi*, *alrahmani*, *alrahimi*, *alahu*, causing these words to be pronounced 'lahi', 'rahmani', 'rahimi', 'lahu'.

<sup>2</sup> *Bābi*. *Bābi*, Arabic, lit. 'gateway'. Here metaphorically, 'the entrance', 'the commencement of the story'.

<sup>3</sup> *Gātanān*, *gātanān*, *ta je*, *ta kōmō*. 'A story, a story. Let it go, let it come.' *Gātanān* is used for 'story', as *tātsūniā*, but is really not a noun but a sentence. *Gā ta nan*, i.e. 'See it there', *ta* being feminine to agree probably with the noun *tātsūniar*. A story-teller always commences thus, his hearers replying *Ta je*, *ta kōmō*, 'Let it (the story) go, let it come (to us)'; the *o* form, motion to the speaker. Vide note on <sup>2</sup> *karbōwa* (Part I).

The form *ta je*, *ta kōmō* is sometimes varied to *ta je ta dawō*.

<sup>4</sup> *Maatansa*. Mistake for *maatarsa*. Note the following words differently spelt, differently pronounced, and with different meanings:

1. *Maata*, مَاتَا, 'a wife', sing.
2. *Māta*, مَاتَ, 'wives', plur.
3. *Mātā*, مَاتَا, 'women', plur. of *mache*.

<sup>5</sup> *Bai zaka ba*. *Zaka* here equal to *zō*. Not to be confused with *zaa ka*, future, 'above'.

<sup>6</sup> *Maatar*, 'the wife'. Note the definite article. Vide note on *dōkin nan* (Part I. Historical).

<sup>7</sup> *Galādīman*. Note the *wasali bisa bīū*, giving the nasal ending in place of a (ن) *nun*.

<sup>8</sup> *Baubarwa*. Used of a foreigner who does not speak Hausa properly; possibly an onomatopoeic word.

<sup>9</sup> *Galādīman*. Vide note above on *galādīman*. Here the nasal ending is the definite article.

<sup>10</sup> *Gadō*. Note the two words differing only in the length of the vowel sounds, but with totally different meanings:

*gadō*, قَدُو, 'a bed'.

*gādo*, فَان, 'inheritance'.

<sup>11</sup> *Galādīman*. The *galadima*. Definite article.

<sup>12</sup> *Zamnē*. Present participle. The author of *Hausa Notes* thinks there is no present participle in Hausa (vide p. 56, chap. xvi, *Hausa Notes*), but we have here an example of it. *Zamnē* is from the verb *zamna*. The past participle is, masc. *zamnānē*, fem. *zamnāni*, plur. *zamnānū*. Cf. <sup>o</sup> *tsugunē* (No. 21, Part II).

<sup>13</sup> *Yā zō*. Perfect (or aorist) tense.

Previous writers on the Hausa language appear either to have overlooked the fact that the Hausa verb has a distinct form for the perfect and past tenses in the singular as it has for these tenses in the plural, or to have come to the conclusion that *there is no inflexion of the pronoun for the first three persons of the singular in the past tense* (*Hausa Notes*, p. 38, chap. x).

The present writer is convinced that distinct forms do exist for the singular as for the plural in the past and aorist tenses. This distinction is seen *in the length of the vowels*.

The full forms for the aorist and past tenses are as follows:

Perfect or Aorist.		Past.	
In English writing.	In Hausa characters.	In English writing.	In Hausa characters.
Singular.			
1st person. <i>Nā</i>	نَا	<i>Na</i>	نَا
2nd „ <i>Kā</i> (fem. <i>kin</i> )	كَأ, كِن	<i>Ka</i> (fem. <i>ki</i> )	كَئ, كِي
3rd „ <i>Yā</i> (fem. <i>tā</i> )	يَا, تَا	<i>Ya</i> (fem. <i>ta</i> )	يَا, تَا
Plural.			
1st person. <i>Mun</i>	مُنْ	<i>Mu ka</i>	مُكْ
2nd „ <i>Kun</i>	كُنْ	<i>Ku ka</i>	كُكْ
3rd „ <i>Sun</i>	سُنْ	<i>Su ka</i>	سُكْ

It is seen that in the plural the well-known forms *mun*, *kun*, *sun*; *mu ka*, *ku ka*, *su ka*, for the perfect and past tenses are found, but that in the singular number the only difference is in the length of the vowel *a*, which is *short* in all the persons of the past tense, but *long* in the corresponding persons of the perfect.

That such (to the English idea) apparent slight variation should be sufficient to alter the tense of a verb is not surprising when one comes to understand the great influence of lengths of vowels in Hausa, for the entire meaning of a word can be altered by the omission or addition of an accent on a vowel.

The present tense is too well known to require special remark. It is worth while to note perhaps that in the present tense (*ina*, *ka na*, &c. and *ni ke*, *ka ke*, &c.) the pronouns are real pronouns and do not suffer any inflexion.

In the use of the past and aorist tenses one should note that, except in certain well-defined instances, the use of the past for the aorist and vice versa seems permissible, or at least they would often appear to be interchangeable. In cases where one finds a past where an aorist

would have been expected in written Hausa, the fault probably lies in the writing.

Some examples are now given to show how these tenses (the past and aorist) are used. In the instances the plural forms which are in these tenses impossible of confusion are given, and then the corresponding tense in the singular.

*Kun gama aikin?* Have you (plur.) finished the work?

*Kā gama aikin?* Have you (sing.) finished the work?

*Mun gama.* We have finished.

*Nā gama.* I have finished.

A. *Tun ku na samāri na yi muku alhēri, ama ku ka yi min munā futshi.*

Here both the verbs *na yi* and *ku ka yi* are past tense.

If made perfect the sentence would read

B. *Tun ku na samāri nā yi . . . kun yi . . .*

The meaning is only slightly different; the point to notice is that *na yi* in A is not the same tense as *nā yi* in B.

*Da mu ka tafi . . .* When we went . . . (past tense).

*Da na tafi . . .* When I went . . . „ „

*Mun diba rua, mun kāwō chiāwa, mun zō wurinka dōmin . . .*

*Nā diba rua, nā kāwō chiāwa, nā zō wurinka dōmin . . .*

Here the verbs are aorist tense.

We have seen the two distinct verbal pronominal forms, the long *ā* for the aorist, the short *a* for the past. There is still a third vowel sound for the future singular. In this the *a* is not so much a long *a*, as most writers seem to have rendered it, as a double *a* sound—two distinct *a*'s—and it is thus the sound has been written in this work. This is more akin to the Hausa than its transliteration by *ā*. In the plural the writer has repeatedly found this reduplication of the last vowel (in the plural a *u* not an *a*), and has not met with the *mua*, *kua*, &c., which are generally given. This tense therefore stands:



## Future Tense.

In English writing.	In Hausa characters.
Singular.	
1st person. <i>Naa</i>	نَا
2nd „ <i>Kaa</i> (fem. <i>kii</i> or <i>kya</i> )	كَأ, كَا
3rd „ <i>Yaa*</i> (fem. <i>taa</i> )	يَا, تَا
Plural.	
1st person. <i>Muu</i>	مُو
2nd „ <i>Kuu</i>	كُو
3rd „ <i>Suu</i>	سُو

The other form of the future the writer also prefers to transliterate *zaa ni*, *zaa ka*, &c. instead of the usual *za ni*, *za ka*, &c.

<sup>14</sup> *Ke wācheche anan.* Imitating the bad grammar the slave spoke.

<sup>15</sup> *Ki.* As above; for *ka*.

<sup>16</sup> *Shi-na-kunche.* *Kunche*, pronounce *kwanche*.

<sup>17</sup> *Gaza.* *Gaza* as *kāsa*, 'to take no notice'.

<sup>18</sup> *Mātaša.* Should be *maata tasha*.

<sup>19</sup> *Ke ya dulin . . . kin lena Dūniā.* The bad grammar is to imitate the slave's speech as above.

<sup>20</sup> *Maida magana.* 'To state a case' (in Court).

<sup>21</sup> *Kungurus kan kūsu.* *Kungurus*, an onomatopoetic word supposed to represent the sound of an object falling on the ground (here a rat's head). All Hausa tales end thus. The meaning seems to be that the story is ended, the rat's head is off, that is the end of him. Sometimes the phrase is enlarged on by the story-teller saying, 'The rat will not eat my head, rather shall I eat his head, the son of a worthless fellow.'

\* Sometimes *shii*.

## No. 2

- <sup>1</sup> *Gātanan, gātanan.* Vide note on <sup>3</sup> *gātanan* (No. 1, Part II).
- <sup>2</sup> *Machen*, 'the female'. Note the definite article; vide note on <sup>7</sup> *dōkin nan* (Part I). *Mathe* appears to be treated as masculine.
- <sup>3</sup> *Baban wansu.* *Wa* = elder brother; *kane* = younger brother. The fem. of these being *ya* and *kanwa* respectively.
- <sup>4</sup> *Tā batche.* *Tā*, aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).
- <sup>5</sup> *Unguan.* *Ungua*, a small hamlet composed of only one or two huts.
- <sup>6</sup> *Shii je.* Future tense. Oratio recta would be *naa je*. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).
- <sup>7</sup> *Daure.* Present participle. More correct *daurania*, the perfect participle.
- <sup>8</sup> *Mādugun.* Note the definite article.
- <sup>9</sup> *Bigire.* *Wuri.*
- <sup>10</sup> *Sa . . . zane.* *Sa zane*, a euphemistic phrase for consummating a marriage.
- <sup>11</sup> *Uba yā kōmō.* *Yā* and following verbs aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).
- Kōmō* here equal to *zama*, 'to become', 'turn out to be'.
- <sup>12</sup> *Ta-na-kunche.* Pronounce *kwanche*.
- <sup>13</sup> *Jāririya.* Feminine. Masculine, *jāriri*.
- <sup>14</sup> *Uban*, 'the father'. Note the definite article.
- <sup>15</sup> *Bakā.* Here fem., generally masc.
- <sup>16</sup> *Yan uba.* The children of one father by different mothers; half-brothers and sisters.
- <sup>17</sup> *Kungurus kan kūsu.* Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 3

- <sup>1</sup> *Gātanan.* Vide note on <sup>3</sup> *gātanan* (No. 1, Part II).
- <sup>2</sup> *Yā sa . . . yā gani.* Note aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).
- <sup>3</sup> *Kaa gani.* Vide future tense note on <sup>13</sup> *yā zō* (No. 1, Part II).
- <sup>4</sup> *Sai yārō ya . . . ta . . . ta . . . sai ya halbe ta.* Note all the verbs past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).
- <sup>5</sup> *Tsara.* Perhaps for *tsakar*.
- <sup>6</sup> *Kungurus.* Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 4

<sup>1</sup> *Gaya*. An alliance generally for some work such as hoeing, gathering grass for roofing, &c.

Derivation probably *gaya*, 'to tell', 'to inform'. *Gaya wāne da wāne*, 'tell so and so and so and so that.'

<sup>2</sup> *Gātanān*. Vide note on <sup>3</sup> *gātanān* (No. 1, Part II).

<sup>3</sup> *Shi-ka-aure*. Perhaps for *shi ke aure*.

<sup>4</sup> *Maatā*, 'a wife'. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).

<sup>5</sup> *Kunya*, 'a furrow'.

<sup>6</sup> *Gumki*. Pronounce *gwamki*. Here evidently from the context 'a hartebeest', not *gumki*, 'a fetish'.

<sup>7</sup> *Tanpasua*. As *alura*, 'a needle'.

<sup>8</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 5

<sup>1</sup> *Shasharbō*. An onomatopoeic word, the sound of a stick beating an object, *sharb!* *sharb!*

<sup>2</sup> *Mātansa*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).

<sup>3</sup> *Sai ta dauki . . . ta je, ta . . . ta*. Note all these verbs past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>4</sup> *Su-ka-chi*. Note the past tense as continued from the preceding sentence.

<sup>5</sup> *Ta je, ta . . . ta . . .* As above, vide note on <sup>3</sup> *sai ta dauki*.

<sup>6</sup> *Talga*. To stir with the *murchia*, of a fluid; of a thicker substance, *tūka*.

<sup>7</sup> *Farutanka*. Sing. *farehe*, of persons only. Of animals, cat tribe, *akaiḡa*, *kumba*; of cattle, horses, &c., *kofatō*.

<sup>8</sup> *Zaa ni*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>9</sup> *Walki*. A skin loin-cloth.

<sup>10</sup> *Nā tsōma*, 'I have put in'. Here *na tsōma* would be quite wrong and would never be used by a Hausa. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>11</sup> *Kai ka ji da abin fadi*. *Ka* should be future. This sentence is peculiar and difficult to translate in English. It seems to mean 'you will regret this', 'I shall pay you back for this'.

<sup>12</sup> *Kyale*. Spelt *kelē*, but pronounced *kyale*.

<sup>13</sup> *Māra*. A broken bit of calabash used as a spoon to serve out food from a pot. Roughly shaped round.

<sup>14</sup> *Sannū*. Note this is one of the few words in Hausa spelt with a double consonant. The effect is to make each syllable pronounced distinctly *san-nū*.

<sup>15</sup> *In gwiya*. Better *in gwaiya*. In answer to the salutation *sannū* (Sokoto Hausa).

<sup>16</sup> *Maatar nan*. Cf. <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>17</sup> *Shibshibō*. *Shibō* = *debō*, 'to serve', 'to help food'.

<sup>18</sup> *Tūka*. Vide note above on <sup>6</sup> *talga*.

<sup>19</sup> *Ta daukō, ta . . . ta . . . ta . . .*, *su-ka-kōshi*. Note the past tense throughout; *tā* aorist would be quite wrong here. Vide note <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>20</sup> *Maatar*. Note the definite article.

<sup>21</sup> *Rufewa*. A storehouse for corn, &c. Also *rumbū* and *runbū*.

<sup>22</sup> *Mātan*. Plural. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).

<sup>23</sup> *Abuya*. Feminine of *abōki*. *Abuya* = *kawa*.

<sup>24</sup> *Nā tūba*, 'I have repented'. Note long *ā*. Aorist tense *na tūba* would be quite incorrect here.

<sup>25</sup> *Ta je . . . ta . . . ta . . . ta chē*. Note the past tense.

<sup>26</sup> *Kā gani, nā sāmū*. Aorist tense.

<sup>27</sup> *Kunche*. Pronounce *kwanche*.

<sup>28</sup> *Kunta*. Pronounce *kwanta*.

<sup>29</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 6

<sup>1</sup> *Gālanan*. Vide note on <sup>8</sup> *gālanan* (No. 1, Part II).

<sup>2</sup> *Naa mutu*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>3</sup> *Kā mutu*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>4</sup> *Kūra*, 'the hyena', feminine. *Kūre*, masculine. The personification in Hausa folk-lore of all that is greedy and treacherous. Quite a different character from that ascribed to the *gizō gizō* for instance, whose cunning and plausibility are rather admired than otherwise. *Chin kūra*, 'to eat as a hyena', that is, to charge exorbitant prices or interest.

<sup>5</sup> *Chintō*. Also *tsintua*.

<sup>6</sup> *Sāniā*. Note spelt (in error?) *chāniā* throughout.

<sup>7</sup> *Kafāhu*. Plural. Sing. *kafa*. Note *kafō*, *kafōni*, 'horn'.



<sup>8</sup> *Watanda*. *Yi watanda*, 'to buy food on credit', more especially of meat. When an ox is killed the meat is divided up, and people are allowed to buy on credit.

<sup>9</sup> *Kabarin*. Arabic. Hausa is *kushēwa*.

<sup>10</sup> *Kafa*. *Kōfa*.

<sup>11</sup> *Dawō*. Also *Fūra* (Kano), made with maize or guinea-corn.

<sup>12</sup> *Asha*. Note also exclamation *ashe*! 'indeed!' a different word.

<sup>13</sup> *Idānu gudā*. Cf. expression *mutun bīū*. Here perhaps the idea is 'eyes, one in number'.

<sup>14</sup> *Nāman*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>15</sup> *Ka tafia(r)ka*. Cf. <sup>24</sup> *tafia tasa* (No. 1, Part I).

<sup>16</sup> *Su-nā-dūka*. Note length of vowel, *dūka*, 'to beat'; *duka*, 'all', a different word.

<sup>17</sup> *Sāmō*, 'find and bring back'. Both these ideas expressed in the one Hausa word. Vide note on <sup>2</sup> *karbōwa* (No. 1, Part I).

<sup>18</sup> *Ya sāmu . . . ya kāwō*. *Su-ka . . .* Note the past tense in the verb throughout. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>19</sup> *Nāman*. Definite article.

<sup>20</sup> *Galabaita*, 'to become insensible'.

<sup>21</sup> *Shi-na-kira*. Note *kira*, 'to call'; *kira*, 'to forge'.

<sup>22</sup> *Danfara*, 'to plaster', 'to stick on'.

<sup>23</sup> *Kyale*. Spelt *kelē*.

<sup>24</sup> *Rāgada*, 'to work up and down'.

<sup>25</sup> *Gizō gizō*, 'the spider', also called *tau tau*. The spider is the hero of many Hausa animal stories. The same is the case among the Ashanti. In fact the Ashanti name for a story, even when the spider does not appear in the narrative at all, is *anansesem*, i.e. *ananse asem*, lit. 'words about the spider'. The Hausas call the praying mantis the spider's wife (*kōki*).

The character given to the spider in West African fables is not unlike that ascribed to the rabbit (*kalulu*) and the tortoise (*kamba*) in the stories of the Bantu Mang'anja in British Central Africa (Nyassaland). Vide also note above on <sup>4</sup> *kūra*.

<sup>26</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 7

<sup>1</sup> *Gātanan*. Vide note on <sup>3</sup> *gātanan* (No. 1, Part II).

<sup>2</sup> *Mātansa*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).

<sup>3</sup> *Nā bar*. Aorist. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>4</sup> *Kunche*. Pronounce *kwanche*.

<sup>5</sup> *Kishia uwa tata*. Lit. 'the hater of her mother', or 'the one who was jealous of her mother'. This phrase has been translated freely throughout by 'stepmother' to avoid the clumsy Hausa idiom. When a man has more than one wife, then each is called the *kishiar* of the other, this even should they be the best of friends.

<sup>6</sup> *Ta tāshi ... ta ... ta ... ta che*. Note the past tense throughout. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>7</sup> *Uma*. Arabic. Hausa *uwa*.

<sup>8</sup> *Daka*. The process of pounding (in a wooden mortar with pestle, just such as is used on the East Coast) is as follows:

The first pounding is called *susuka* (*surfe*). The corn is taken out and winnowed (*bakāche*) and the husks thereby removed. The result of this process is put in the mortar and pounded again (*daka*), then winnowed again (*tankade*). The grain is again put in the mortar and pounded a little, water being sprinkled. This third pounding is called *rībidi*. Next the grain is washed and rolled into balls (*dunkula*). The balls are put in boiling water, boiled, taken out again, pounded (*kirbi*), rolled into balls again (*dunkula*), and are ready for eating. *Chāse* is to pound rice.

<sup>9</sup> *Nasa*. As *jefa*.

<sup>10</sup> *Tsinbire*. To get burned by sticking to the pot.

<sup>11</sup> *Tsāme*. To lift out with a spoon.

<sup>12</sup> *Sāsanwa*. As *girkī*, to set a pot on the three stones (*murfu*) which form the fire-place. 'To take off the fire', *shide*.

<sup>13</sup> *Jarabi*. Arabic. Hausa *dūba*.

<sup>14</sup> *Naa tafi*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>15</sup> *Angarmu*, 'a big horse'. A pony is *kūru*.

<sup>16</sup> *Kyale*. Pronounced thus; spelt *kelē*.

<sup>17</sup> *Kashēdi*. An exclamation, 'Have a care!'

<sup>18</sup> *Nasa*. Better *tasa*. Vide note <sup>11</sup> *tasa* (No. 1, Part I).

<sup>19</sup> *Kungurus*. Vide note <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 8

<sup>1</sup> *Mayā*, 'a witch'. Masc. *maye*; plur. *mayu*.

<sup>2</sup> *Gātanān*. Vide note on <sup>3</sup> *gātanān* (No. 1, Part II).

<sup>3</sup> *Ta jē*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>4</sup> *Wakatin*. Arabic. Hausa *lōkachī*.

<sup>5</sup> *Ƴa tāshi, ya ... ya ... ya ...* Note past tense throughout. *Ƴā* would here be quite incorrect.

<sup>6</sup> *Kunche*. Pronounce *kwanche*.

<sup>7</sup> *Mazan*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>8</sup> *Mālan*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II), and for the definite article vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>9</sup> *Dākin*. Definite article.

<sup>10</sup> *Ƴankaki*. Perfect participle. Error for *Ƴankakū*.

<sup>11</sup> *Zaa ta*. For future tense vide note on <sup>13</sup> *Ƴā zō* (No. 1, Part II).

<sup>12</sup> *Kyale*. Spelt *kelē*.

<sup>13</sup> *Magarīa*. The zizyphus lotus.

<sup>14</sup> *Naa*. Vide note on future tense under <sup>13</sup> *Ƴā zō* (No. 1, Part II).

<sup>15</sup> *Maraki*. Better here *maraka* (fem.).

<sup>16</sup> *Muu rāma*. Vide note on the future tense under <sup>13</sup> *Ƴā zō* (No. 1, Part II).

<sup>17</sup> *Nā kāwō*. Aorist tense. Vide note on <sup>13</sup> *Ƴā zō* (No. 1, Part II).

<sup>18</sup> *Uma*. Arabic. Hausa *uwa*.

<sup>19</sup> *La ila'*. The complete sentence is *La ilaha ila aiahu*, 'there is no god but Allah'.

<sup>20</sup> *Hannu(n)ki*. Note the double consonant *n*. Vide note on <sup>14</sup> *sannū* (No. 5, Part II).

<sup>21</sup> *Shii gani*. Vide note on future tense under <sup>13</sup> *Ƴā zō* (No. 1, Part II).

<sup>22</sup> *Sasāre*. Note the reduplication, not uncommon in Hausa. Cf. the reduplication in Greek verb.

<sup>23</sup> *Ƴa tāshi, su-ka-gudu*. Note the past tense. Vide note on <sup>13</sup> *Ƴā zō* (No. 1, Part II).

<sup>24</sup> *Ƴa che Ƴā yāda*. Here we have a good example of the past tense *ya*, with the aorist *yā*. In oratio recta it would stand *nā yāda*. One could use the past tense in both verbs here in Hausa, as in English.

<sup>25</sup> *Daukō*. The idea of 'lift' and 'return with' expressed by the *o* termination. Vide note on <sup>2</sup> *karbōwa* (No. 1, Part I).

<sup>26</sup> *Ƴa che, yaa kōma*. Here again we have an example side by side of the two tenses, the past *ya*, the future *yaa*; cf. note above *ya che, yā yāda*. For both vide note on <sup>13</sup> *Ƴā zō* (No. 1, Part II).

<sup>27</sup> *Tunka*. Pronounce *tankwa*, as *berkōnō*.

<sup>28</sup> *Kyaure*, 'a wooden door'. A grass door, *tufania*; of iron, *gambō*, in wall of a town.

<sup>29</sup> *Kuble*, 'to close a door'.

<sup>30</sup> *Ya che yā ba shi . . . ya che yā baiwa*. Vide note above on <sup>24</sup> *ya che yā yāda*.

<sup>31</sup> *Tsari*, 'a protection', 'something to ward off'.

<sup>32</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 9

<sup>1</sup> *Mālamī*. Also *mālam*; plur. *mālamai*. There would seem to be a slight distinction in the use of the words *mālamī* and *mālam*, the former being used when speaking about the person or in his absence, the latter in addressing him or using his name, e.g. *Mālam Manzō*, not *mālamī Manzō*. Derivation perhaps Arabic, *mualami*.

<sup>2</sup> *Kūra*. Vide note on <sup>4</sup> *kūra* (No. 6, Part II).

<sup>3</sup> *Gōdiar*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>4</sup> *Zaa ka*. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>5</sup> *Asha*. Vide note on <sup>12</sup> *asha* (No. 6, Part II).

<sup>6</sup> *Nā gani*. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>7</sup> *Ta kāma, ta . . . ta . . . ta . . . gida*. Note the past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>8</sup> *Karen buki*. Also *dilā*, 'the jackal'. The personification of cunning.

<sup>9</sup> *Nā tasō*. Note aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>10</sup> *Karfī*. Note the two different words *karfī*, 'strength', and *karfē*, 'metal'.

<sup>11</sup> *Kyale*. Written *kelē*.

<sup>12</sup> *Naa*. Future tense. Vide note on future under <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>13</sup> *Mamāya*. Fem. to agree with *sānia*.

<sup>14</sup> *Nā zō*. As above, <sup>9</sup> *nā tasō*.

<sup>15</sup> *La ilā'*. Vide note on <sup>19</sup> *la ilā'* (No. 8, Part II).

<sup>16</sup> *Nāman*. The definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>17</sup> *Nā ji*. Aorist *na ji* would be quite incorrect here. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>18</sup> *Tafianta*. Better *tafiarta*. Vide note on <sup>24</sup> *tafia tasa* (No. 1, Part I).

<sup>19</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).



## No. 10

- <sup>1</sup> *Garnakaki*. As *gwarzō*, 'a very powerful man', 'a warrior'.  
<sup>2</sup> *Karfī*. Vide note on <sup>10</sup> *karfī* (No. 9, Part II).  
<sup>3</sup> *Ya fida*. *Ya* past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>4</sup> *Maatansa*. Better *maatarsa*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).  
<sup>5</sup> *Ta-na-sō(n)sa*. Vide note on <sup>8</sup> *aka-bōye* (No. 1, Part I).  
<sup>6</sup> *Aka-kāwō shi*. Vide note on <sup>8</sup> *aka-bōye* (No. 1, Part I).  
<sup>7</sup> *Naa*. Future tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>8</sup> *Maatar nan*. Note the definite article. Vide note on <sup>9</sup> *dōkin nan* (No. 1, Part I).  
<sup>9</sup> *Tānadi*. Arabic. Hausa *zanba*.  
<sup>10</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 11

- <sup>1</sup> *Ya yi . . . ya . . . ya . . .* Note the past tense throughout. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>2</sup> *Kori*. Pronounce *kwori*.  
<sup>3</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 12

- <sup>1</sup> *Gātanan*. Vide note on <sup>3</sup> *gātanan* (No. 1, Part II).  
<sup>2</sup> *Ya fitō*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>3</sup> *Maatarsa*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).  
<sup>4</sup> *Kaa*. Future tense. Vide note under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>5</sup> *Yā kāwō*. Aorist tense. Vide <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>6</sup> *Maatar*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>7</sup> *Kā*. Aorist. Vide note above, <sup>5</sup> *yā kāwō*.  
<sup>8</sup> *Wasaki*. A skin gathered up all round the edge, forming a bag. Also *gūga*, but latter rather of a calabash.  
<sup>9</sup> *Yāron*. Note the definite article.  
<sup>10</sup> *Zannuansu*. Note double consonant *n*. Vide note <sup>14</sup> *sannū* (No. 5, Part II). Found also spelt with one *n*, but better two.  
<sup>11</sup> *Rigāye*. Vide note on <sup>15</sup> *rigāyi* (No. 1, Part I).  
<sup>12</sup> *Ya che yaa je*. Vide note on the past and future tenses under <sup>13</sup> *yā zō* (No. 1, Part II).

- <sup>13</sup> *Rufēwa*. Vide note on <sup>21</sup> *rufēwa* (No. 5, Part II).  
<sup>14</sup> *Yā*. Aorist tense.  
<sup>15</sup> *Ina-ji(n)-wārin mutun*. Cf. 'Jack and the Bean-stalk' of our own folk-lore.  
<sup>16</sup> *Daa*. Note the following words, *daa . . . daa*, in the protasis and apodosis of a conditional sentence. *Da* (short *ā*) when and with *dā*, 'a son'.  
<sup>17</sup> *Sasabe*. The first clearing of the 'bush' for a garden.  
<sup>18</sup> *Fūda*. Of ploughing with a *galma*. *Nōma* used when a *hauya* is employed.  
<sup>19</sup> *Takuna*. Error for *tukuna*.  
<sup>20</sup> *Kasō*. From *kashe*. Here the idea contained in the verb with the *o* termination is 'kill and bring back'. Vide note on <sup>2</sup> *karbōwa* (No. 1, Part I).  
<sup>21</sup> *Hannunsa*. Vide note on <sup>14</sup> *sannū* (No. 5, Part II).  
<sup>22</sup> *Dinga ragāwa*. *Ragāwa*, derivation *rege*, 'to diminish'. Translate 'make light of it', 'do not make a fuss of it'.  
<sup>23</sup> *Karfī*. Vide note on <sup>10</sup> *karfī* (No. 9, Part II).  
<sup>24</sup> *Kā gani*. Aorist tense. *Ka* would not be correct here.  
<sup>25</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 13

- <sup>1</sup> *Gātanan*. Vide note on <sup>3</sup> *gātanan* (No. 1, Part II).  
<sup>2</sup> *Ya mutu*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>3</sup> *Taa mutu*. Future tense. Vide note under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>4</sup> *Kīshia*. Vide note on <sup>5</sup> *kīshia* (No. 7, Part II).  
<sup>5</sup> *Chiutar nan*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>6</sup> *Yā karbi*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>7</sup> *Nā bar*. Vide note above, <sup>6</sup> *yā karbi*.  
<sup>8</sup> *Matsāfa*. Cf. *sāfe* = *tūrū*.  
<sup>9</sup> *Kun ka gani*. Should be *kun gani*.  
<sup>10</sup> *Karfē*. Vide note on <sup>10</sup> *karfī* (No. 9, Part II).  
<sup>11</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 14

- <sup>1</sup> *Gātanan*. Vide note on <sup>3</sup> *gātanan* (No. 1, Part II).  
<sup>2</sup> *Ya tāshi, ya kōma*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>3</sup> *Maatansa*. Mistake for *maatarsa*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).

<sup>4</sup> *Garin*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>5</sup> *Naa ba*. Future tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>6</sup> *Yaa tafi*. As above, <sup>5</sup> *naa ba*.

<sup>7</sup> *Tafiasa*. For *tafia(r)sa*. Vide note on <sup>24</sup> *tafia tasa* (No. I, Part I).

<sup>8</sup> *Talara*. Reduplication of *tāra*.

<sup>9</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

### No. 15

<sup>1</sup> *Ya tafi*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>2</sup> *Budurin*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>3</sup> *Yā fāra*. Aorist. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>4</sup> *Kā chika*. As above.

<sup>5</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

### No. 16

<sup>1</sup> *Gātanān*. Vide note on <sup>3</sup> *gātanān* (No. 1, Part II).

<sup>2</sup> *Ya haifu*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>3</sup> *Ya bi ta kāfar*. Cf. idiom, *shiga ta kōfa nan*. The *ta* perhaps is explained by the word *hainya* being understood before it.

<sup>4</sup> *Gūda*. Note the length of the vowel. *Gūda* means the dot below a letter, and number. *Gūda* is a sound made on joyful occasions. It is made by holding the nose and making a shrill cry, *ru! ru! ru! ru!* Cf. the *ntulungwani* of the Mang'anja of Nyassaland, who make this same sound, but by rubbing the lips with the finger.

<sup>5</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

### No. 17

<sup>1</sup> *Daudawa*. Seeds of the *dorawa* tree.

<sup>2</sup> *Gabū*. Onion leaves dried and pounded (?).

<sup>3</sup> *Daudawar batsō*. Pounded seeds of the *yakua* tree.

<sup>4</sup> *Gātanān*. Vide note on <sup>3</sup> *gātanān* (No. 1, Part II).

<sup>5</sup> *Zaa su*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>6</sup> *Ta bi*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

- <sup>7</sup> *Make*. As *labe*, 'to slink', 'sidle past'.  
<sup>8</sup> *Kyale*. Spelt *kelē*.  
<sup>9</sup> *Nā ji . . . nā ji*. Aorist tense. Vide note on <sup>18</sup> *yā zō* (No. 1, Part II).  
<sup>10</sup> *Kudai*. Better *kadai*, singular.  
<sup>11</sup> *Kilishi*. Note the long vowel. *Kilishi* is dried meat.  
<sup>12</sup> *Kōran ta*. Vide note on <sup>8</sup> *aka-bōye* (No. 1, Part I).  
<sup>13</sup> *Naa dinga*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>14</sup> *Kuyanginta*. *Kuyanga*, 'a girl slave', masc. *magudanchi*.  
<sup>15</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 18

- <sup>1</sup> *Mūsa*. Hausa for 'Moses'.  
<sup>2</sup> *Gātanān*. Vide note on <sup>8</sup> *gātanān* (No. 1, Part II).  
<sup>3</sup> *Ya haifi*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>4</sup> *Wāne wai ka zō*. A Hausa will never call her husband by his name nor talk about him by his name. He is usually spoken to and of as *mai-gida*.  
<sup>5</sup> *Naa yi*. Future tense. Vide note under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>6</sup> *Kyale*. Spelt *kelē*.  
<sup>7</sup> *Ruan*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>8</sup> *Gaiā*. As *keta*, 'spiteful'.  
<sup>9</sup> *Ruan*. As above, definite article, *ruan*.  
<sup>10</sup> *Nā ki*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>11</sup> *Yaa*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>12</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 19

- <sup>1</sup> *Ya yāda*. Past tense. Vide note under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>2</sup> *Gasa*, 'to roast'. Note the word *gāsa!* an interjection of wonder.  
<sup>3</sup> *Nā yas*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>4</sup> *Tafia(r)sa*. Vide note on <sup>24</sup> *tafia tasa* (No. 1, Part I).  
<sup>5</sup> *Uwar gidansa*. When a man has more than one wife the first one he married is called *uwar gida*, 'mother of the house'.  
<sup>6</sup> *Yā zō*. Vide note above, <sup>3</sup> *nā yas*. Here *ya zō* would be quite incorrect.



- <sup>7</sup> *Gūda*. Vide note on <sup>4</sup> *gūda* (No. 16, Part II).  
<sup>8</sup> *Su-ka-sasāre*. Note reduplication of the verb.  
<sup>9</sup> *Kuyangi*. Vide note on <sup>14</sup> *kuyanginta* (No. 17, Part II).  
<sup>10</sup> *Naa*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>11</sup> *Au . . . au*. Unusual. *Kō . . . kō* generally used, 'either . . . or'.  
<sup>12</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 20

- <sup>1</sup> *Ta haiḥi*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>2</sup> *Yā chainye*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>3</sup> *Yā kōmō*. As above, <sup>2</sup> *yā chainye*.  
<sup>4</sup> *Zaa ka chi*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>5</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 21

- <sup>1</sup> *Lādi*. Perhaps for *lāhadi*. So called because born on a Sunday.  
<sup>2</sup> *Mālansa*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).  
<sup>3</sup> *Tā yi*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>4</sup> *Bubuge*. Note the reduplication of the verb.  
<sup>5</sup> *Kyale*. Spelt *kelē*.  
<sup>6</sup> *Tsugunē*. Present participle. Vide note on <sup>12</sup> *zamnē* (No. 1, Part II).  
<sup>7</sup> *Mālam*. Vide note on *mālamī* (No. 9, Part II).  
<sup>8</sup> *Mālam*. Better *mālamī*.  
<sup>9</sup> *Nā gaia*. Aorist tense. Vide note on *yā zō* (No. 1, Part II).  
<sup>10</sup> *Ashā*. Note different from the word *ashē*, 'indeed', 'truly'.  
<sup>11</sup> *Ashē*. Vide above, <sup>10</sup> *ashā*.  
<sup>12</sup> *Ina-sonsa*. Vide note on <sup>8</sup> *aka-bōye* (No. 1, Part I).  
<sup>13</sup> *Yaa*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>14</sup> *Ana-gūda*. Vide note on <sup>4</sup> *gūda* (No. 16, Part II).  
<sup>15</sup> *Maatar*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>16</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## PART III. ANIMAL STORIES

## No. 22

- <sup>1</sup> *Gālanan*. Vide note on <sup>3</sup> *gālanan* (No. 1, Part II).  
<sup>2</sup> *Ya kashe*. Past tense. Vide note on <sup>13</sup> *yā zo* (No. 1, Part II).  
<sup>3</sup> *Ta-na-ganin*. Note verbal noun. Vide note on <sup>8</sup> *aka-bōye* (No. 1, Part I).  
<sup>4</sup> *Kyale*. Pronounce thus. Spelt *kelē*.  
<sup>5</sup> *Tāfa tata*. Vide note on <sup>24</sup> *tafa tasa* (No. 1, Part I).  
<sup>6</sup> *Kwāshi*. As *sōma, fāra*, 'to begin'.  
<sup>7</sup> *Kūra*. Vide note on <sup>4</sup> *kūra* (No. 6, Part II).  
<sup>8</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 23

- <sup>1</sup> *Ya yi*. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>2</sup> *Tōshe = Rufe*.  
<sup>3</sup> *Kūra*. Vide note on <sup>4</sup> *kūra* (No. 6, Part II).  
<sup>4</sup> *Fājimata . . . giwa gai*. Imitating the hyena's supposed bad accent or lisp. Fātimata was the daughter of Mohammed.  
<sup>5</sup> *Nā san ki*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>6</sup> *Yāmin bāki*, 'a lisp'.  
<sup>7</sup> *Alāgidigūa*. Also *kwatana*, 'waist beads'. Of a man, *gūru*.  
<sup>8</sup> *Su-ke-shan*. Verbal noun, *sha*. Vide note on <sup>8</sup> *aka-bōye* (No. 1, Part I).  
<sup>9</sup> *Zaa zu*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>10</sup> *Yā kafe*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>11</sup> *Daa . . . daa*. Vide note on <sup>16</sup> *daa . . . daa* (No. 12, Part II).  
<sup>12</sup> *Bulbule*. A pretty example of onomatopoeia.  
<sup>13</sup> *Ribibi*. As *wasōso*, 'to scramble'.  
<sup>14</sup> *Ta kwāsa*. A curious use of *ta*, the idiom, if one is not known to the writer. Perhaps an error in the Hausa script.  
<sup>15</sup> *Gayā*. Vide note on <sup>1</sup> *gayā* (No. 4, Part II).  
<sup>16</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 24

- <sup>1</sup> *Gātanān*. Vide note on <sup>3</sup> *gātanān* (No. 1, Part II).  
<sup>2</sup> *Maatar*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).  
<sup>3</sup> *Kūra*. Vide note on <sup>4</sup> *kūra* (No. 6, Part II).  
<sup>4</sup> *Ta tafi*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>5</sup> *Nā je nā taras*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>6</sup> *Kāshe*. Note long *ā*. *Kashe* is a different word.  
<sup>7</sup> *Nā je . . . naa kayar*. Aorist and future tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>8</sup> *Adaa* = *Adua*.  
<sup>9</sup> *Sabbō*. Note the idea of 'to me', 'for me' in the *o* termination. Vide note on <sup>2</sup> *karbōwa* (No. 1, Part I).  
<sup>10</sup> *Gudānō*, 'ran and came here'. Vide above, <sup>9</sup> *sabbō*.  
<sup>11</sup> *Maatar*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>12</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 25

- <sup>1</sup> *Gātanān*. Vide note on <sup>2</sup> *gātanān* (No. 1, Part II).  
<sup>2</sup> *Ya je . . . ya . . . ya nōmē*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>3</sup> *Kyale*. Spelt *kelē*.  
<sup>4</sup> *Kūra*. Vide note on <sup>4</sup> *kūra* (No. 6, Part II).  
<sup>5</sup> *Maatarsa*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).  
<sup>6</sup> *Gidan*. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>7</sup> *Kā sanī . . . idan kā je*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>8</sup> *Mu giyāra wuri*. Here we have a record of an ancient heathen custom among the Hausas before their conversion to Mohammedanism. A similar custom is found among the Mang'anja of Nyassaland.  
<sup>9</sup> *Naa . . . kaa*. Future tense. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>10</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 26

<sup>1</sup> *Alkume*. Here also called *büzüzü*, 'the dung beetle'. An onomatopoeic word.

<sup>2</sup> *Gālanān*. Vide note on <sup>8</sup> *gālanān* (No. 1, Part II).

<sup>3</sup> *Ya yi*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>4</sup> *Gayā*. Vide note on <sup>4</sup> *gayā* (No. 4, Part II).

<sup>5</sup> *Muzūrū*, 'a tom cat'. Fem. *kyanwa*. The tom cat is a regular bad character according to the Hausas. Cats are nevertheless rather held in awe by the Hausas. Cf. the status of cats in ancient Egypt.

<sup>6</sup> *Kūra*. Vide note on <sup>4</sup> *kūra* (No. 6, Part II).

<sup>7</sup> *Yā ji*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>8</sup> *Kare yā kashe . . . kūra tā*. This story contains excellent examples of the past and aorist tenses all through; note the correctness with which each is used in turn. Vide note on these tenses under <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>9</sup> *Sannū*. Vide note on <sup>14</sup> *sannū* (No. 5, Part II).

<sup>10</sup> *Hata*. Arabic = *har*.

<sup>11</sup> *Alhāli*. Arabic = *kadan*.

<sup>12</sup> *Karfī*. Vide note on <sup>10</sup> *karfī* (No. 9, Part II).

<sup>13</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 27

<sup>1</sup> *Gizo*. Vide note on <sup>25</sup> *gizō* (No. 6, Part II).

<sup>2</sup> *Sun*. *Su*, 'to look for anything in the water'. Cf. the Fante root *su*, 'water', but this is probably only a coincidence.

<sup>3</sup> *Ya kama*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>4</sup> *Banda*, 'to roast over a fire'.

<sup>5</sup> *Makwarwa*. Also *fakara*.

<sup>6</sup> *Naa yi*. Vide note on the future tense under <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>7</sup> *Kyale*. Spelt *kelē*.

<sup>8</sup> *Banke*. As *buga*.

<sup>9</sup> *Karfī*. Vide note on <sup>10</sup> *karfī* (No. 9, Part II).

<sup>10</sup> *Churakai*. *Churaki*, an iron skewer about 12 in. long, the point slightly bent, used to burn the skins of horses, donkeys, and cattle, to cure them of colds.



- <sup>11</sup> *Chuvvai*. Supposed to imitate the burning flesh.  
<sup>12</sup> *Maatar*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).  
<sup>13</sup> *Asha*. Not to be confused with *ashē*, 'indeed', 'truly', which is a different word.  
<sup>14</sup> *Yā fi*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>15</sup> *Nā ji*. As above, <sup>14</sup> *yā fi*.  
<sup>16</sup> *Zākin*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>17</sup> *Kaa gani*. Vide note on the future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>18</sup> *Kaa gā*. As above, <sup>17</sup> *kaa gani*.  
<sup>19</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 28

- <sup>1</sup> *Gizō*. Vide note on <sup>25</sup> *gizō* (No. 6, Part II).  
<sup>2</sup> *Pa ji . . . dā su-ka-kōmō*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>3</sup> *Zaa shi*. Vide note on future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>4</sup> *Su-na-chin*. Vide note on <sup>8</sup> *aka-bōye* (No. 1, Part I). Here *chi* is a verbal noun.  
<sup>5</sup> *Daa*. Vide note on <sup>16</sup> *daa* (No. 12, Part II). Here the *daa* in conditional sentence is omitted. Or the *daa* here may be for *dā*, 'of old', 'long ago'.  
<sup>6</sup> *Shāmu*. For *sāmu*. Imitating the spider's supposed lisp.  
<sup>7</sup> *Yāyi*, 'straws', 'refuse'. Possible derivation, *yas*, 'to cast out'.  
<sup>8</sup> *Tā yi*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>9</sup> *Yā yi*. As <sup>8</sup> *tā yi* above.  
<sup>10</sup> *Ayāhu akubai* = *Aluhu akubar*. Cf. <sup>6</sup> *shāmu* above.  
<sup>11</sup> *Naa zō*. Vide note on the future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>12</sup> *Tsugunē*. Present participle. Vide note on <sup>13</sup> *zamnē* (No. 1, Part II).  
<sup>13</sup> *La iya'*. For *la ila'*. Vide note on <sup>19</sup> *la ila'* (No. 8, Part II).  
<sup>14</sup> *Ku bai* = *Ku bari*. Imitating the spider.  
<sup>15</sup> *Nā gani . . . , naa tafi*. *Nā*, aorist, *naa*, future. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>16</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 29

- <sup>1</sup> *Gizō*. Vide note on <sup>25</sup> *gizō* (No. 6, Part II).  
<sup>2</sup> *Maata*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).  
<sup>3</sup> *Wāke*, 'bean'.  
<sup>4</sup> *Ta haifi, ta . . . ta . . .* Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>5</sup> *Dan*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>6</sup> *Tanbō*. As *kangō*.  
<sup>7</sup> *Sāniar nan*. Cf. <sup>13</sup> *dōkin nan* (No. 1, Part I).  
<sup>8</sup> *Nā kōmō*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>9</sup> *Naa yi*. Future tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>10</sup> *Shauki*. *Sauki*.  
<sup>11</sup> *Yayafa*. *Rarafa*.  
<sup>12</sup> *Dadi*. Note *dādi* is a different word, means 'sweet'.  
<sup>13</sup> *Banbadāwa*. Followers of a chief who sing his praises.  
<sup>14</sup> *Tuntoja*. *Tujewa*, 'to pluck'.  
<sup>15</sup> *Tafia tasa*. Vide note on <sup>24</sup> *tafia tasa* (No. 1, Part I).  
<sup>16</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## No. 30

- <sup>1</sup> *Gizō*. Vide note on <sup>25</sup> *gizō* (No. 6, Part II).  
<sup>2</sup> *Ya tafi . . . ya che*. Past tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>3</sup> *Shaki yuwa, dōyina*. *Sarkin rua, dōrina*, to imitate the supposed lisp of the spider.  
<sup>4</sup> *Tā yi*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>5</sup> *Taa ba*. Future tense. Vide note on the future tense under <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>6</sup> *Maatarsa*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).  
<sup>7</sup> *Gizāma na kōki*. *Kōki*, 'the praying mantis', said by the Hausas to be the wife of the spider.  
<sup>8</sup> *Yanju . . . shaki . . .* Imitating the spider.  
<sup>9</sup> *Maatarsa*. Better *maatarsa*.  
<sup>10</sup> *Bajimsō*. Bajamsu on the Volta river, north of *Kratchi*.  
<sup>11</sup> *Dōkin*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>12</sup> *Tā ba*. Aorist. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>13</sup> *Nā jāwō, nā kāwō*. As above, <sup>12</sup> *lā ba*.  
<sup>14</sup> *Kungurus*. Vide note on <sup>21</sup> *kungurus* (No. 1, Part II).

## PART IV. CUSTOMS AND ARTS

## No. 31

- <sup>1</sup> *Bābi*. Arabic, 'gate', 'gateway'. Hence 'entrance', 'beginning'.
- <sup>2</sup> *Alaada*. Arabic. Also *ada*, 'custom', 'religious observance'.
- <sup>3</sup> *Sūna*. Note long vowel. *Suna* is a different word.
- <sup>4</sup> *Nana*. *Nanga*.
- <sup>5</sup> *Kā gani*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).
- <sup>6</sup> *Gu*. *Wuri*.
- <sup>7</sup> *Kyale*. Spelt *kelē*.
- <sup>8</sup> *Sādu*. *Gamu*.
- <sup>9</sup> *Uban*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).
- <sup>10</sup> *Kurdi alif*. Equivalent to 6*d*. English currency; 500 cowries = 3*d*.
- <sup>11</sup> *Kworia guda*. A standard of currency, 100 kola nuts value 10*s*.
- <sup>12</sup> *Mātan*. Vide note on <sup>4</sup> *maatansa* (No. 1, Part II).
- <sup>13</sup> *Marmarin*. Plur. *marmaruna*, 'sexual desire'. Used of the female for the male.
- <sup>14</sup> *Shāta*, 'slashed white cloth'.
- <sup>15</sup> *Lālāta*. Lit. 'worthless', i.e. it is something thrown in as it were.
- <sup>16</sup> *Lalē*. A decoction of the leaves of the *Lawsonia inermis*. Henna, used by the Hausas to stain the nails; in the case of a bride the whole feet are stained up to the ankles, the hands to the wrists.
- <sup>17</sup> *Jawābi*. Arabic = *magana*.
- <sup>18</sup> *Dārō*. As *tasa*.
- <sup>19</sup> *Ta zuba*. A drop of the henna is put on the girl, and as soon as this is done the person who has done so sounds the *gūda*. Vide note <sup>4</sup> *gūda* (No. 16, Part II).
- <sup>20</sup> *Abuyar amarīa*. Vide note on <sup>23</sup> *abuya* (No. 5, Part II). This custom of having a pretence bride is probably a survival, and was intended to distract the attentions of any evil spirits from the true bride.
- <sup>21</sup> *Zaa*. *Su* understood.
- <sup>22</sup> *Gūda*. Vide note on <sup>4</sup> *gūda* (No. 16, Part II).
- <sup>23</sup> *Tā je*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).
- <sup>24</sup> *Dākin mijinta*. Each wife has a hut of her own, where she sleeps. When the husband wants a particular wife he does not go to her hut but she comes to his sleeping-place, called *turaka*.
- <sup>25</sup> *Kari*. As *kyeauta*.

## No. 32

<sup>1</sup> *Lalē*. Vide note on <sup>16</sup> *lalē* (No. 31, Part IV). The bridegroom is supposed to have this done without warning. The writer's *mālam* was touched with henna when at prayers.

<sup>2</sup> *Haila*. Arabic. Hausa idiom, *yin jini, pashe salla*.

<sup>3</sup> *Wa kila*. Arabic. In Hausa, *wadansu sun fadi*.

<sup>4</sup> *Suna*. Cf. *sūna*, 'a name'.

<sup>5</sup> *Mātansa*. Vide <sup>4</sup> *maatansa* (No. 1, Part II).

## No. 33

<sup>1</sup> *Fastun*. Note the definite article in the *rufua bissa biū*. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>2</sup> *Yā ji*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>3</sup> *Waliyina*. Arabic, 'guardian' (*wali*). The person who gives the bride away, father, mother, or guardian. The dower, *sadak* (Hausa *sadaki*), is fixed by the guardian, and no marriage can take place unless the woman is so represented. *Wakili* used in a similar sense.

<sup>4</sup> *Lāmu*. *Yerda*.

<sup>5</sup> *Kurdi alfin*. 2,000 cowries, value 1s.

<sup>6</sup> *Gōrō hamsin*. Vide note on <sup>11</sup> *kworia guda* (No. 31, Part IV).

<sup>7</sup> *Abuyar amarīa*. Vide note on <sup>20</sup> *abuyar amarīa* (No. 31, Part IV).

## No. 34

<sup>1</sup> *Wakili*. Vide note on <sup>3</sup> *waliyina* (No. 33, Part IV).

<sup>2</sup> *Tarālia*. *Yerda*.

<sup>3</sup> *Alahuma . . . wasalim*. These lines are Arabic.

<sup>4</sup> *Alahuma . . . amin*. As above.

<sup>5</sup> *Ya wakilche*. *Ya che*.

<sup>6</sup> *Nakadan*. Arabic.

<sup>7</sup> *Ajalan*. Arabic.

## No. 35

<sup>1</sup> *Fastun*. Note the double *rufua bisa* the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>2</sup> *Pā*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>3</sup> *Azāna sūna*. Note the idiom for naming a child is *zāna sūna*. *Sūna*, long ū. *Suna* is a different word.



## No. 36

- <sup>1</sup> *Faslun*. Vide note on <sup>1</sup>*faslun* (No. 35, Part IV).  
<sup>2</sup> *Alahuma . . . majidun*. Arabic.  
<sup>3</sup> *Fātimata kō Hadijatu*. The first a daughter, the second a wife, of Mohammed.  
<sup>4</sup> *Wanzāmai*. The infant's head is shaved.

## No. 37

- <sup>1</sup> *Bābun*. Vide note on <sup>2</sup>*bābi* (No. 1, Part II).  
<sup>2</sup> *Sha gaba*, 'to circumcise'; also *kāchia*. As applied to a woman, *makasche*.  
<sup>3</sup> *Rāme*. A small hole about half a foot across is dug, and the foreskin is buried in it.  
<sup>4</sup> *Aririke*. Reduplicated from *rika*.  
<sup>5</sup> *Yā warke*. Aorist tense. Vide note on <sup>13</sup>*yā zō* (No. 1, Part II).  
<sup>6</sup> *Wurin*. Note the definite article. Vide note on <sup>7</sup>*dōkin nan* (No. 1, Part I).

## No. 38

- <sup>1</sup> *Faslun*. Vide note on <sup>1</sup>*faslun* (No. 35, Part IV).  
<sup>2</sup> *Kāchiar*. Also *makasche*.  
<sup>3</sup> *Māta*. Vide note on <sup>4</sup>*maatansa* (No. 1, Part II).  
<sup>4</sup> *Maatar nan*. Definite article. Vide note on <sup>7</sup>*dōkin nan* (No. 1, Part I).  
<sup>5</sup> *Kāmō*, 'seize and draw towards', the latter idea expressed in the *o* termination of the verb. Vide note on <sup>2</sup>*karbōwa* (No. 1, Part I).  
<sup>6</sup> *Shārō*. As above, <sup>5</sup>*kāmō*, 'cutting towards', *o* termination.  
<sup>7</sup> *Sābōni*. Soap made of ashes (wood).

## No. 39

- <sup>1</sup> *Bābun*. Vide note on <sup>2</sup>*bābi* (No. 1, Part II).  
<sup>2</sup> *Alkibla*. *Gabas*.  
<sup>3</sup> *Kabri*. Arabic. Hausa *kushēwa*.  
<sup>4</sup> *Wāta fudu da kwāna gōma*. The *idat* period of retreat, enjoined by Mohammedan law. *Idat*, Arabic; in Hausa *takaba*.

## No. 40

<sup>1</sup> *Faslun*. Vide note on <sup>1</sup> *faslun* (No. 35, Part IV).

<sup>2</sup> *Agina wata karama chiki*. A ledge is thus formed all round on which the cross-sticks are laid, the idea being of course to keep the earth from falling on the body.

Compare the *mudzi* of the Mananja grave, where an ordinary pit is first dug and then a side niche or room made in which the body is placed.

<sup>3</sup> *Asasāre*. Note the reduplication.

<sup>4</sup> *Karfī*. Vide note on <sup>10</sup> *karfī* (No. 9, Part II).

<sup>5</sup> *Amaida gabansa gabas*. The corpse is laid full length, lying on its right side, the head to south, feet to north. The grave is very narrow, just wide enough to let the body in sideways.

<sup>6</sup> *Yā käre*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

## No. 41

<sup>1</sup> *Yā kārē*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

## No. 42

<sup>1</sup> *Bābun*. Vide note on <sup>2</sup> *bābī* (No. 1, Part II).

<sup>2</sup> *Chiniki*. Any kind of trade or business.

<sup>3</sup> *Yā halalta*. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>4</sup> *Chin kūra*. Lit. 'the eating of the hyena'. Vide note on <sup>4</sup> *kūra* (No. 6, Part II).

<sup>5</sup> *Kausuwa*. Also *kasua*.

<sup>6</sup> *Sha jiki*. Lit. 'drink the body'. Any second-hand garment is so called.

<sup>7</sup> *Zanbar dari*. 100,000 cowries = 50s.

<sup>8</sup> *Nā rage . . . naa saye*. Aorist and future. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>9</sup> *Muu*. Future tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>10</sup> *Idānu guda daia*. Vide note on <sup>13</sup> *idānu guda* (No. 6, Part II).

<sup>11</sup> *Murgu*. Work done by a slave who is away from his master for the time being.

## No. 43

- <sup>1</sup> *Tā game*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>2</sup> *Yā fadi*. As above. Aorist tense.

## No. 44

- <sup>1</sup> *Bismi alāhi alrahmani alrahimi*. Pronounce *bismi 'lāhi 'rahmani 'rahūmi*. Vide note on <sup>1</sup> *bismi alāhi* (No. 1, Part I).  
<sup>2</sup> *Mutun mutumi*. Brass castings; 'Benin' figures.  
<sup>3</sup> *Karfē*. Vide note on <sup>10</sup> *karfī* (No. 9, Part II).  
<sup>4</sup> *Ashainya rāna shi būshē*. This is the first stage in the process of making. Vide Plate III, Fig. 1 *a*, and Plate II, Fig. 1 *b*.  
<sup>5</sup> *Shi-na-walkia*. Here ends the second stage of the process. Vide Plate III, Fig. 2 *a*, and Plate II, Fig. 2 *b*.  
<sup>6</sup> *Zankāyen*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).  
<sup>7</sup> *Yā kare*. Aorist. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).  
<sup>8</sup> *Yā gama*. As above, <sup>7</sup> *yā kare*.  
<sup>9</sup> *Mutun mutumin*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

<sup>10</sup> *Saanan aparpashe*. This final stage is illustrated in Plates II and III, Figs. 3 *a* and 3 *b*.

The following notes are from an article by Professor Henry Balfour, which appeared in the *Journal of the Royal Anthropological Institute*, vol. xl, 1910:

'Of the specimens secured by Mr. Rattray, the clay head (Plates II and III, Figs. 1 *a* and 1 *b*), which forms the first stage in the process, is 27 cm. high, and is carefully fashioned to form the core on which the wax model may be built. It is of well-worked clay, and while accurately shaped as regards the general outline of the desired design, is not worked up in detail, and has no suggestion of ears and other surface details. It is merely the base on which the wax may be spread to a more or less uniform thickness. The core is hollow, with a view no doubt of giving it an equal thickness with that of the outer casting-mould so as to admit of a uniform rate of heating and of cooling throughout the mass.

'Figs. 2 *a* and 2 *b* show a similar clay core enveloped in the finished wax model. In this brass model all the details required in the brass

casting appear. The wax is of an average thickness of about 3 mm., the ears being much thinner and unsupported by the core.

'In the next stage (Figs. 3 *a* and 3 *b*, also Figs. 4 and 5) the wax model having been first completely encased in clay to a thickness varying from about 1.5 cm. to 3.3 cm., is melted and allowed to escape through the duct (seen in Fig. 3 *a* (at *a*) and in Fig. 5) which is left for the purpose. The molten brass is poured in through the same duct, and if the casting is successful completely fills the space formerly occupied by the wax, the result being an exact *replica* of the wax model in brass.

'Some of Ali's designs in brass are fairly ambitious, as may be seen in the examples shown in Plates I and II. In II is seen a chief on horseback attended by his wives, one with a child on her back, and sundry retainers; at the top a lion surrounded by four cocks.



Fig. 4.



Fig. 5.

'The other piece (Plate I) has a male and female figure each about 50 cm. high, designed to form supporters of a pair of small elephant's tusks. Behind each figure is a dog. The large hollow cast head suspended between the figures is hung from a short flat bar furnished with two rings set at an angle so that they could be slipped over the points of the tusks, from which the head was suspended.

'The links seen hanging below the head are for attaching to the loose links upon two rings fitting round the tusks about halfway down, by which the head was held steady and prevented from swinging. Mr. Rattray tells me that these elaborate designs are probably now purely fanciful, and without any special symbolic meaning or obvious utility.

'Although the products of Ali's foundry fall far short of the finer bronze castings of the old artists of Benin, they are none the less a very creditable production, and betray considerable knowledge of the higher *cire perdue* technique. They are interesting, not only as



examples of a slightly degenerate survival of a once flourishing local art, but also as giving an insight into the details of the process whereby the wonderful ancient Benin bronze castings were achieved.'

## No. 45

<sup>1</sup> *Bābun*. Vide note on <sup>2</sup> *bābi* (No. 1, Part II).

<sup>2</sup> *Gashin*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I).

## No. 46

<sup>1</sup> *Yā yi*. Aorist. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>2</sup> *Nā chi, nā . . . kã ga bākina*. Note the aorist tense. Vide note above, <sup>1</sup> *yā yi*.

The *mālam* who wrote this understood the book ended here. The proverbs were added later, and are written by a different hand.

## PART V. PROVERBS

<sup>1</sup> *Muzūrū*. Vide note on <sup>5</sup> *muzūrū* (No. 26, Part III).

<sup>2</sup> *Baje*. A dance.

<sup>3</sup> *Bunga*. A single mound of earth in which the Indian corn is planted. Cf. *kunya*, 'a long furrow'.

<sup>4</sup> *Agwāgwā*. Only fowls are offered as sacrifices.

<sup>5</sup> *Wa masani . . . sai wāwa ?* This is supposed to be said to a man who is remonstrating with another because he is lavish in what he gives his relations.

<sup>6</sup> *Kā kōre*. Aorist tense. Vide note on <sup>13</sup> *yā zō* (No. 1, Part II).

<sup>7</sup> *Kinwa*. Pronounce *kyanwa*. Vide note on <sup>5</sup> *muzūrū* (No. 26, Part III).

<sup>8</sup> *Akwia . . . kunne*. If a goat is troublesome and is always going into a hut and upsetting things it is caught and its ears are slit.

<sup>9</sup> *Gālari ga nāma . . . wula*. Said to two persons who have been vowing vengeance against each other by a third person who sees them meet, to egg them on.

<sup>10</sup> *Gidansu*. Note only the head of the household will say *gidana*,

'my house'; any other member of the family will say *gidamu*, so *gidansa* would only be used when speaking of the owner. Here the son is spoken of, hence *gidansu*, not *gidansa*.

<sup>11</sup> *Adāwa*. Arabic. Hausa, *kiyaya*.

<sup>12</sup> *Dan karamin tsugunī*. An expression used to denote a small settlement.

<sup>13</sup> *Lalē*. Vide note on <sup>10</sup> *lalē* (No. 31, Part IV).

<sup>14</sup> *Idānun*. Note the definite article. Vide note on <sup>7</sup> *dōkin nan* (No. 1, Part I). Note the singular pronoun *ya*.

<sup>15</sup> *Māra*. Vide note on <sup>18</sup> *māra* (No. 5, Part II).

<sup>16</sup> *Gudin*. Probably *gwodin*. *Gwoda*, 'to show'.

<sup>17</sup> *Wīar nika . . . tā kāre*. Grain is ground (between two flat stones). The first grinding (*pashe*) is gathered up and re-ground; this second grinding is called *tushi*.

<sup>18</sup> *Dākin*. P. 276, Proverb No. 128. *Dākin kasa da kasa*. An all mud house, called *sōro*.

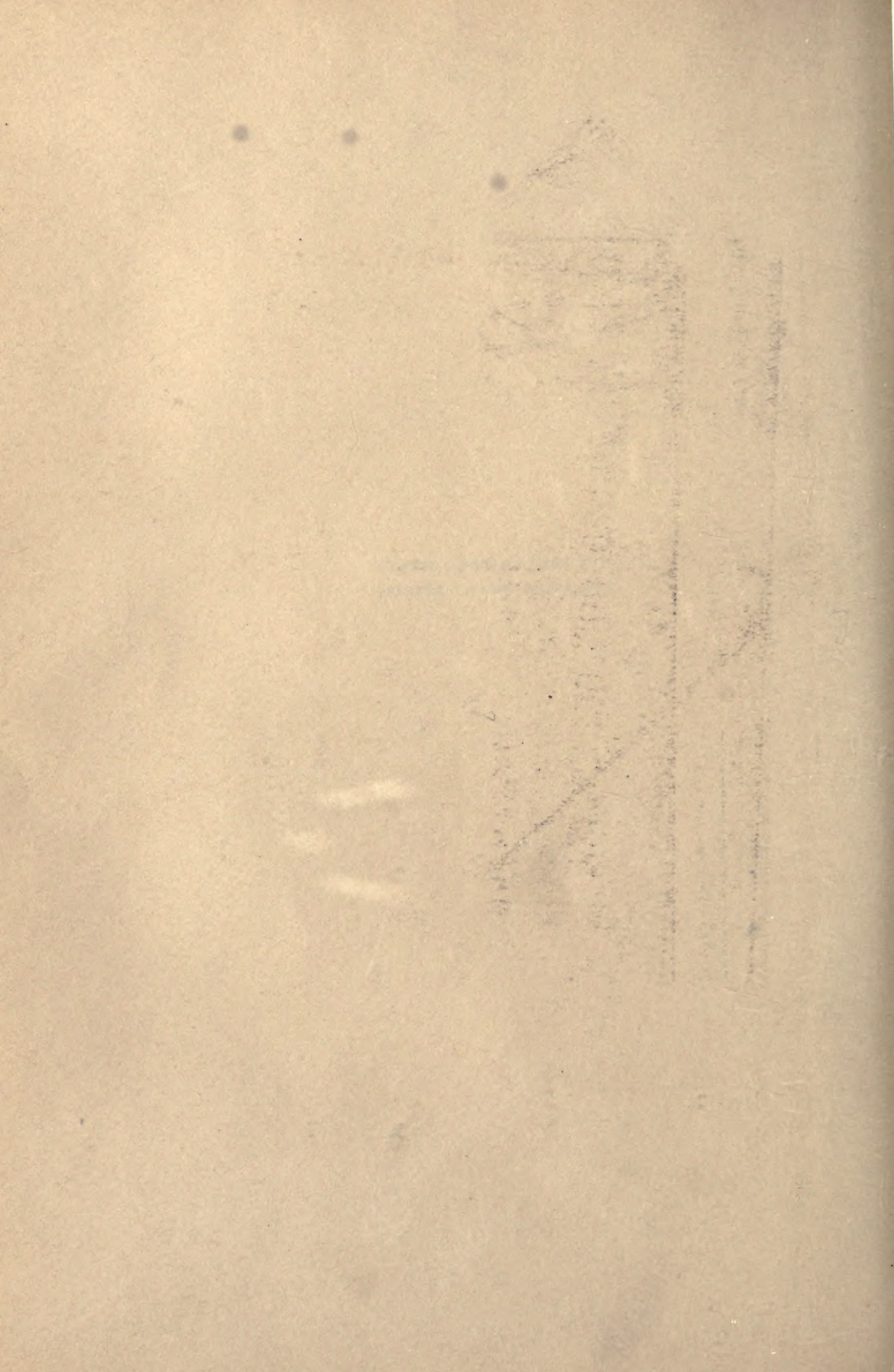
<sup>19</sup> *Māku*. Chief of Bida in the Nupe country.

<sup>20</sup> *Tamat*. Arabic. Hausa, *yā kāre*, 'it is finished'.

OXFORD: HORACE HART M.A.  
PRINTER TO THE UNIVERSITY







288706

Author Rathray, Robert Sutherland (comp. & tr.)

Title Hausa folk-lore. Vol. 2.

ANF

R2376h

**University of Toronto  
Library**

**DO NOT  
REMOVE  
THE  
CARD  
FROM  
THIS  
POCKET**

**Acme Library Card Pocket**

Under Pat. "Ref. Index File"

Made by **LIBRARY BUREAU**



